THE CHURCHMAN.

VOL. XII.—NO. 14. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 586.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JUNE 11, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. } TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

CHILDHOOD,

Suggested by a Picture of Huntington's.

Oh, lovely art thou in thy glee,
Bright hair'd, and laughing boy;
And gladly beats my heart to see
Thy sunny glance of joy.

And lovely are thy playmates dear,
Of childhood's happy hours:
One mild sweet face upraised, and one
Bent gently o'er the flowers.

Dear childhood! how we love to dwell
On every artless grace,
To track the spring of thoughts which tell
How pure their dwelling place.

The spirit-wing is still unsoiled,
Around the spirit star
Earth hath not yet her sorrow coiled,
To darken, and to mar.

The heart is one delicious hoard
Of fancies clustering bright,
And sunshine from the soul outpoured
Bathes life in rosy light.

And more—O more—a glorious boon—
O what were youth without
The blessed trustingness of truth
Unshadowed by a doubt?

Sweet sisters! holy trust is yours:
Fondly as brooding dove,
Fold closely in warm hearts the boy
Who shares your mother's love.

Bear meekly, if as years pass on
The boy has wayward grown;
Bear meekly, if when youth is gone
Comes colder look or tone.

Ye cannot know what chafes the man,
The struggles he must bear;
Recall the time the bright boy ran
Your childish sports to share.

Look on the picture—every trace
Your inmost soul shall move,
Sweet sisters! time can ne'er efface
That first young holy love.

The world in vain, in days to come,
Would seek those ties to part;
Sweet sisters! ye are spells of home
Linked with a brother's heart.

If by your side his knee is bowed,
Or if you bend alone,
O ever let the incense-cloud
Of prayer be round him thrown.

Angels will waft the offering up—
Bright with love's warmest dyes;
Angels will bear your brother back
A halo from the skies.

J. C.

VIA MEDIA: OR THE CHURCH OF ENGLAND OUR PROVIDENTIAL PATH BETWEEN ROMANISM AND DISSENT.

A Sermon, preached before the University of Oxford in Christ Church Cathedral, on Sunday, Jan. 23, 1842, by the REV. R. W. JELF, D. D., *Canon of Christ Church, late Fellow of Oriel College.*

(*Continued.*)

II. But if any approach to Rome, so long as she continues corrupt, must be fraught with danger, not less dangerous is the opposite extreme: if novelties of *addition* are not to be endured, still less tolerable are novelties by *diminution*. I would wish to speak with all Christian forbearance of those who err on this side, and I am far from confounding in one sweeping sentence of condemnation all those, who, whilst they are misled by one common principle of error, yet vary so widely in the extent to which it carries them. It was an observation no less wise than charitable of an eminent prelate, "Every one who is involved materially in a Schism is not a formal Schismatic."[*] For the abberrations of too many, our own Church is responsible; they have been *driven* into separation by the want of teachers and pastors. In many too (as was observed before of Roman Catholics) there is a happy inconsistency, which makes their life better than their principles. Much must be allowed also for those who *received* their errors by tradition from their fathers and forefathers and teachers: something also for the temptation which led originally to the error, and which even now has not lost its force. Much that is holy and good these misguided men did tread under foot, much of God's truth they diminished and pared away; but they did it, many of them, in their zeal to escape from idolatrous superstitions, thinking that distance from Rome *in all things* was a nearer approach to God; yet the *principle* of error is not the less vicious in *all*, because its existence may be more or less pardonable in *some*.—Whilst therefore "of some we have compassion, making a difference," we must still expose the error itself, whether it has led only to the first step of schism, or whether, descending through the various gradations of corruption, it has reached the lowest depths; the heresies of the Quaker, who dispenses with Sacraments altogether, of the Socinian, "who denies the Lord who bought him," or of the Rationalist, who reasons away every miracle and mystery in holy writ. And we shall find in fact, that there are certain characteristics which belong to them all, and which, when submitted to the test laid down, convict them of very grievous error, an error on the side of *defect*.

And first the very name of Schism carries with it its own condemnation. For not only the Text, but all Scripture, and all Christian antiquity bear united testimony to the momentous truth, that, as God is one, so also is His way one, and so likewise His Church; that as there is one Lord, so there is one faith and one Baptism. How then can Schism, (which is said to be the Christian's birthright,) wilful Schism, have a portion in that "Jerusalem which is built as a city which is at unity with itself?" How can those who differ infinitely from each other, no less than from the Apostolic Church, be said to be "one body in Christ?"

Their first principle again is at variance with the ancient and long acknowledged test which we have adopted; indeed it is subversive of all *authority* whatever; so that in religion a standard is set up, the faultiness of which would be readily detected in any other affair of life. I allude, of course, to the alleged "Right of private judgment." Now, if what they understood were the ultimate decision of every Christian man's conscience upon *sufficient grounds* as to his own faith and practice, there would be no reasonable objection against it; it is *in that sense* not only the *right* of every man, but his *duty*. But if, instead of *accepting* the grounds, in the proportion in which God's Providence has made them accessible, each man is to *discover* for himself the grounds of his belief, to ponder and adjust their relative fitness, and out of them to construct a religion for himself, the attempt is sinful; it is impossible, unless, neglecting parents, teachers, pastors, nay every book except the Bible, every one from his childhood can read for himself the Holy Scriptures in the original tongues, and possess moreover all the knowledge, critical, historical, and controversial, which is accessory to their right interpretation. In religion, as in every other science, much must be *taken on trust*, and what can be so trustworthy as a succession of faithful men, generation after generation bearing witness to the great and immutable truths of the everlasting Gospel, within that Church, with which Christ has promised to be always, "even unto the end of the world?" Nature herself teaches this *trust* in his teachers to every child. It is against nature, then, no less than against Scripture and the whole analogy of the Church, that this pretension is maintained. The principle itself is erroneous, independently of the other errors to which it must lead.

But besides this viciousness implied in the very *name*, and in the *first principle* of Dissent, there are other serious defects which stamp it with error. There is a prescription against it of fifteen hundred years. During fifteen centuries there never was a Christian Church which was not governed and perpetuated by Bishops, regularly succeeding and set apart by other Bishops, themselves also similarly called and consecrated by their predecessors, in an unbroken chain of consecration reaching from the first laying on of hands by the Apostles down to the existing generation of Bishops; and by those chief pastors, or by persons deriving authority and the gifts of the Holy Ghost from their hands, and by them alone, have all the functions of the priesthood been administered in the Church of God, the word of God preached, and the Sacraments dispensed to the people. This venerable and truly Apostolic tradition, rooted as it is in the word of God, have the separatists not only broken, but despised and condemned; they "have made priests of the lowest of the people, whosoever would," (1 Kings xiii. 33,) not whom God would, and in so doing they have, to say the least of it, robbed God's people of a part of their inheritance: nay, in the opinion of many sound theologians, they have endangered the validity of the very Baptism of themselves and their children.

These characteristics being sufficient for our purpose, I shall forbear to dwell upon those other collateral and consequential errors, which naturally accompany these primary ones, such as insensibility to the value of the means of grace, the depreciation of the holy Sacraments, the want of reverence towards holy things and holy places, the preference of preaching to prayers, the absence of Liturgies, and the like.

III. It has now been shown, from the testimony of holy Scripture and the Church combined, that both the Romanist and the Latitudinarian are wandering out of the true path. Have we then no choice? Must *we* wander also with one or the other to the right hand or to the left, or alternately with each? God be praised! we have no excuse for doing so—the Church, in which it has been our blessed privilege to be born and baptized, has been led by God's grace and mercy to take the true middle path between the two extremes. She has avoided the superstitious and vain additions of the one, without countenancing the wilful deficiencies of the other. She unites in herself, what is true in God's *word*, with what is traced in God's *dealings* with His Church; she is equally scriptural and primitive; and this union *must* be the characteristic of a Church of God, because what the Apostles wrote, they and their successors *must have* taught and practised. The Primitive Apostolic Church could not but hold the Apostles' doctrine as well as their fellowship; and our Church, in setting before her that primitive model, together with the written oracles of God as her supreme guide, has taken the only reasonable course for arriving at the truth.

But here we may be met with the preliminary objection, that it is easy to speak of the Church of England as holding an even course, but that it is difficult to define *what* the Church of England *really* is, that persons of opposite opinions on either side within her communion claim her authority exclusively for themselves. But this is exactly what might be expected from the middle position which she holds; it is a presumption in favor of the view which it is my purpose to offer. There is an *apparent* agreement with both parties in different particulars; and persons, according to their peculiar position and their own partialities, will claim her authority when it coincides with their own fancies, and neglect it when it differs. But her true character is *compounded of both*. It is true that in certain abstruse doctrines (some of those connected with Predestination for instance) her language is cautious and temperate; while in matters indifferent she appears charitably to follow the Apostle's rule in allowing a Christian liberty of opinion within fixed limits to her children. But in fundamental matters her language is definite and precise. She employs two great organs of expression, her Liturgy and her Articles, mutually illustrating each other: her Articles chiefly compiled to guard against Rome; 'the Liturgy (as Bp. Bull says) a system of orthodox divinity and an antidote against heresy.' Whatever appears ambiguous or incomplete in the one formulary, is explained or compensated in the other. And an honest and good heart cannot miss of ascertaining by incontrovertible evidence her meaning, and that a meaning truly scriptural, apostolical, and divine.

Again; the teaching of a Church is either *absolute* or *relative*; *absolute* in holding the great Christian verities, which would be taught, if there never had been a heresy in the world; *relative* or *controversial*, as against errors and heretical pravities of whatever kind. In her *absolute* tenets our Church is irreproachably definite and pure, holding explicitly neither more nor less than every Church of Christ has ever held. Her *relative* teaching is not less definite, particularly as she stands opposed to the two extremes respectively, which we have been considering. For instance, there cannot be the smallest doubt, that our Church intends to teach Baptismal Regeneration; if the Article should appear indefinite, her meaning is rendered certain, by her Catechism, her Offices of Baptism, and her Collect for the Nativity of our Lord. On the other hand, the Invocation of Saints is definitely condemned in the Articles, and rejected by implication throughout all her services, offered, as they are, to *God alone*, by *the alone mediation* of our blessed Lord, there being not one word in any to justify the suspicion that she considers invocation *in any sense* allowable. Her character may be best defined, perhaps, by the term "Protestant-Catholic Church," Protestant as towards Romish errors, and Catholic against the errors of Dissent, partaking of what is right and true in both; Protestant principally in her Articles, Catholic more specially in her Liturgy. The Protestant character of her teaching may be called an *accident*, the Catholic her *essence*. The Protestant character would cease, whenever Rome should repent and reform herself from her manifold corruptions; the Catholic character is indestructible and eternal; if all Dissent were annihilated, it would remain unchanged, because it is the life of her life, not depending upon the mutable fancies of men, but the divinely-implanted principle of immortality, which connects the visible Church of all ages upon earth with the New Jerusalem in Heaven.

In order, therefore, to appreciate the true value of her teaching, we must contemplate the Church of England under this twofold aspect. By comparing one formulary with another, we make up the *complex* idea of what it is her providential office to convey; and it would be possible by such comparison to draw up a series of propositions from different parts of her formularies, in which her witness either positive or negative is offered on either hand in some of the matters which are in debate between her and her two opponents respectively. Thus she inculcates the value and necessity of good works, whilst she disclaims for them the smallest particle of *merit*. She inculcates Justification by Faith alone (per fidem—solâ fide) "only for the merit (propter meritum) of our Lord and Saviour Jesus Christ," but "good works (she teaches us) do spring out necessarily of a true and lively faith." She acknowledges "the services of Angels as ordained and constituted in a wonderful order," (Collect for St. Michael and all Angels,) and commemorates the excellent graces of the Saints, and glorifies Christ in them, but she never invokes or worships either Saint or Angel. The spiritual presence of Christ's body and blood in the Eucharist, and their being verily and indeed taken and received by the faithful, is taught us from our earliest years; but the carnal and fleshly presence implied in the doctrine of Transubstantiation is rejected "as repugnant to the plain words of Scripture." The Holy Scriptures are daily read; but no fabulous legends. Instead of extempore prayer, we have a liturgy retaining what is primitive and good, but "paring off all excrescences, and adventitious corruptions of after times."[†] She enjoins daily prayer and thanksgiving in the house of God, and the frequent "showing the Lord's death" in the holy Eucharist; she rejects in severe language the Romish doctrine of "the sacrifices of Masses." It is not that these contracts are actually placed side by side, nor is it necessary even that they were actually in the minds of the compilers of our formularies. Towards one side of error indeed it is historically certain, that no adequate provision could be *intended*, for the Separatist principle was as yet but very partially developed. Whatever implied testimony therefore we find against it, is the more valuable in proportion as it was *undesigned*. It is, as if our Church contented herself with reflecting the features of the primitive Church, and so was raised up by God's merciful Providence to offer an unconscious witness against deviations on whichever side from that pure pattern of truth.

Wonderful indeed are the ways of God in His dealings with our Church! No *design* of man could have brought about that actual state of things, which we see around us; yet man, with or without design, has been made instrumental to the gracious purpose; the Papal usurpation, the passions of princes, the madness of the people, the Marian persecution, all have been moulded by God's hands to make and to preserve our Church *as it is*. It is not therefore in the spirit of boasting, that we ought to speak of such a Church, so divinely guarded on the right hand and on the left. Give God the glory! "To us belongeth confusion of face," that, having such privileges committed to us, we have neglected or forgotten them so long.

(*To be continued.*)

---

[*] Archbishop Bramhall, Schism Guarded, p. 57.

[†] Bishop Bull, Sermons, p. 344.

ELEVENTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

(*Continued.*)

And here the Board would earnestly call the attention of the wealthy members of the Church to the subject which has thus been presented—the ENDOWMENT *by legacies or otherwise* of this noble institution—the City Mission Society. No one can question its desirableness. Surely every one who loves his country, his Church, his God, must wish to see the number of churches and pastors in our city greatly multiplied. And why should they not be? Is there not wealth enough among Churchmen for this purpose? Is not a large portion of that wealth the result of advantages which this commercial metropolis has supplied? And ought she not, then, to receive back again at least a small share thereof, not merely for her secular aggrandizement, but for the purification and elevation of her moral character? Is there not danger, too, lest what has been thus amassed, and carefully hoarded up, be one day swept away by the besom of misrule and anarchy, if the Church of God does not extend, far and wide, throughout the community, her holy and peaceful influences? But, above all, is not this wealth the gift of God—or rather a *loan* from Him? Are not its possessors His stewards? and must they not one day give account? And will not that account be a sad one, when the souls for whom Christ died have been forgotten; when his body, the Church, has plead in vain for her destitute children, and for the perishing multitudes around her doors? O that the solemn words of our Saviour Christ might sink deep into every heart to whom God has committed this talent! "How hardly shall they that have riches enter into the kingdom of God." "Make to yourselves friends of the Mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

The condition of the several departments of the Society's labors since the last Anniversary, will best appear from the Reports of the Missionaries, which the Board accordingly would now present.

Mission Church of the Holy Evangelists, Vandewater street.

The subscriber, who was in charge of this station to the 1st of February last, begs leave to report to the Board of Managers:—That nothing of a very special nature occurred in the congregation during the last nine months of his incumbency. It continued united, and as prosperous as could reasonably be expected, when all the circumstances connected with it are taken into consideration. The congregation was certainly as large when I left, as at any former period of my connection with it: nor was the evidence wanting, that the word preached was profitable to many who heard it. I have not indeed to speak of remarkable conversions, and wonderful manifestations of God's power; but rather of the operations of that grace which "distils as the dew," and is perceivable in the strengthening and refreshing of the body of Christ. Several encouraging statements of this nature have been made to me by those who have felt themselves increasing unto holiness: and a few others have died in great peace and composure, testifying in their last moments, that the Gospel was the power of God unto their salvation, and thankful for the source through which they found it. In no former year have my duties among the sick and dying been more arduous or pleasing, nor do I think they were ever more profitable.

During that portion of the year in which the station remained in my charge, 1 adult, and 31 infants were baptized; 3 persons were confirmed in St. George's Church; 19 were added to the communion; 35 removed; and 6 died. Six couples were married; and 12 funerals were attended. The register number of communicants was somewhat over 200: but it is almost impossible to keep a correct record in a congregation of so changeful a character.

The Sunday and daily Infant Schools both continued their useful operations; the former having about 70 children and 10 teachers, and the latter about 100 in daily attendance. Much was done in many ways to alleviate their wants and do them good, and the incidental expenses were all paid up to the 1st of February, or very nearly so. During the past winter, I have received from various benevolent individuals for the poor, $277, besides clothing and comfortables. This, with the communion alms, has all been applied to the mitigation of human misery, in almost every form. May God abundantly water those who have thus enabled me to water others! I have also received $20 for the daily Infant School.

In closing this my last Report of this station, I would not forget to express the gratification I experienced, nor the just appreciation I entertain of the Sunday School teachers and others, in constituting me a life member of the Young Men's Missionary Society of this city, by the payment of $30. The act itself, and the delicate manner in which this expression of their regard was conveyed, have claims upon my affection and gratitude, which will not be forgotten.

JESSE POUND, *late Missionary.*

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—In looking over the pamphlet on "General Missions," by a Presbyter,—which you very properly call a *prosing* book,—I was struck with one sentence: "If it is asked more distinctly how the plan has worked, we may answer without hesitation—well." In answer to this, let me state but *one fact*. INDIANAPOLIS, the capital of Indiana, *has* a church entirely finished—*had* a respectable congregation, and has been destitute of a clergyman for almost, if not two years—call you this, well? Let me ask the Domestic Secretary and Agent, who seems to be the only responsible person, how is this? Have you not been able to afford a decent support for a clergyman at this most important point? Is this well? Let this one fact speak volumes in regard to the successful operation of our "missionary plans," and it may serve for an answer to the whole pamphlet.

A. B.

For the Churchman.

DIOCESE OF TENNESSEE.

Dear Mr. Editor,—The Fourteenth Annual Convention of the Church in the diocese of Tennessee, assembled at Bolivar on Wednesday the 11th of May. There were present of the clergy, besides the Right Rev. Bishop, the Rev. Dr. Stephens and the Rev. Messrs. Wert, Litton, Reed, and Alston, the Rev. Mr. Staples of the diocese of Vermont, and the Rev. Mr. Cressey of the diocese of Western New York. Lay delegates from eight parishes were also in attendance.

After organizing in the usual form, the Convention adjourned to attend divine service. Prayers were read by the bishop, assisted by the Rev. Mr. Cressey, and the sermon was preached by the Rev. Mr. Alston, rector of Calvary Church, Memphis. It is with no hasty judgment that we pronounce this sermon one of the soundest and fairest expositions of the text,—"Prove all things: hold fast that which is good,"—to which it has been our privilege to listen. The right of private judgment has been sadly abused in the protestant world, but we daily see the development of evils, no less sad and no less injurious to the unity of the Church, in the want of the exercise of that discrimination which would lead the sects around us to *prove* the claims of the Church, and to *hold fast* "the faith once delivered to the saints." We have good hopes for the Church in the Southwest, when we listen to such sound and eloquent teachings as those contained in Mr. Alston's sermon.

The business of the Convention occupied the usual hours of session till Saturday morning, when they adjourned. Divine service was held daily, closing with the services of the Sunday following. The Journal, when published, will show how diligently the bishop has been occupied with his great and heavy charge, during the past year, while it will intimate how much remains to be accomplished in the wide and interesting field over which the Holy Ghost has made him the overseer.

I give you below the Standing Committee and the Delegates to the General Convention.

Standing Committee.—The Rev. Messrs. Wheat and Smith; Messrs. F. B. Fogg, Esq., and Dr. John Shelby.

Delegates to the General Convention.—The Rev. Messrs. Alston, Wheat, Litton, and West; and Messrs. W. H. Thomas, Thomas Anderson, A. O. Harris, and J. P. Frezvant.

There are a number of parishes in the diocese vacant, and many points favorable to the establishment of the Church, which call, with an earnest and pressing need, for sound, intelligent, and zealous clergymen.

Very faithfully yours, Y. Z.

For the Churchman.

THE NESTORIAN BISHOP AND THE OLD-SCHOOL PRESBYTERIAN GENERAL ASSEMBLY.

It is certainly one of the most extraordinary phenomena of the age, that Presbyterians and Episcopalians, who for nearly three centuries have been separated *longo intervallo*, are now embracing and kissing each other. A bona fide Bishop from the far distant mountains of Persia, a prelate who would prefer losing his right arm to denying the "Apostolic Succession" from the days of St. Thomas, *he*, in the New World, is caressed by the opponents of a prelatical episcopacy, and honored, as it were, with a triumphal procession, by men to whom the Apostolical Succession furnishes a capital subject for sarcasm.[*] Witness the following passage from the New York Observer of May 28, in reporting the proceedings of the Old-School or Old-fashioned Presbyterian Assembly, on the 19th of that month.

The Bishop of OOROOMIAH was introduced to the meeting, and said that "he was happy to see the brotherly love that prevails among Christians in this country, and he prays that it may increase more and more. He also takes pleasure in recognizing the clergy of this Assembly as brethren in the Lord, and brethren in the ministry of Christ, and he desires their prayers for his people, and particularly for the clergy of his country, that they may be truly converted to God," &c. "After exchanging salutations with members of the Assembly, the venerable Bishop took leave of the body, the *house rising and bidding him a respectful and affectionate farewell*." "The distinct recognition, [says the editor or reporter,] by this EPISCOPAL DIGNITARY, of the ministerial character of the Presbyterian clergy, is worthy of being recorded."

To the superficial observer, Mr. Editor, who in the plenitude of his liberality rejoices not so much in the truth as in the belief that all are right who are sincere, such paragraphs are full of consolation, and it seems almost cruel to attempt to spoil the good opinion which he entertains for his species. But as there is much in this world that glitters without being gold, we ought not to be censured if in the sincerity of *our* hearts we not only reject what appears to be dross—but hold out the sign of "counterfeit detectors." Permit the present writer, then, to undeceive such of your readers as are likely to be carried captive by ad-captandum items, and to show them wherein the genuine is distinguishable from the spurious.

My first observation, therefore, is, that in all probability the Nestorian Bishop was not sufficiently acquainted with the history of the controversies which have agitated the Church to be entitled to much consideration in pronouncing upon the validity of Presbyterian orders. The Nestorians (say the Princeton critics in their review of Dr. Grant's book) are sunk, as a people, "into the darkness of ignorance and superstition;[†] none but the clergy, when the missionaries arrived, could either read or write." "The most surprising circumstance is, (they continue,) that they should be so entirely willing that *strangers coming from a country of which they had scarcely heard*, should be permitted, *without a breath of opposition from their ecclesiastics*, to open schools among them, and to preach the gospel in its purity." "When we reached the Nestorians," (said Mr. Perkins, at the late Tract Society meeting,) "a printed book had never been seen there; only a few of the clergy could read." "We first translated the Lord's Prayer, and then reduced it to writing in the spoken language, and collected the *clergy* around us. And the sensation was very great among those native *ecclesiastics* when we read the first line to them; they broke out even into immoderate laughter to hear their own language read as well as spoken." "There are 40,000 people in my province, (said the Nestorian Bishop, at the Bible Society Anniversary,) and only from 5 to 10 New Testaments among them all."

Since his first acquaintance with the Congregational missionaries, this Nestorian prelate has been in constant intercourse with them, and during his travels in the United States has been, to all appearance, sedulously watched. His knowledge of the English language and of English books, which is *extremely* limited, has been derived from them; when he speaks, indeed, it is Congregationalist missionaries who speak through him. If the Old School Assembly, therefore, experience an agreeable titillation upon the recognition, by this worthy *dignitary*, (for such he is declared to be,) of the validity of their claims as ministers, it must be acknowledged that they are thankful for *very* small favors, and no wonder should be expressed at their rising from their seats and bidding him a respectful farewell.

My next observation is, that the Nestorian Bishop has, in my humble judgment, been egregiously deceived in relation to the state of religion in this country. In the presence of the Old School Assembly, he says, emphatically, that he is happy to see the brotherly love that prevails here among Christians; and at the meeting of the American Board of Commissioners for Foreign Missions, (with whom the High Church Presbyterians have little sympathy,) he uses this language: "I see one thing here that pleases me very much—so much love among Christians. All are brethren, one Lord, one faith, one baptism, one common Father and Saviour. We are all going home to one heaven, and one must not say, I am of Paul, and another, I of Apollos, and I of Cephas, and I of Christ. Is Christ divided?" On the opposite side of the question we have the following facts which are recorded in the very number of the N. Y. Observer that contains the account of the *affectionate* farewell:

Dr. Breckenridge's sermon at the opening of the Assembly "was chiefly a history of the deliverances which the Church has experienced, enumerating the late *separation in the Presbyterian Church* as one of those deliverances for which *special* gratitude was due." In addition to this, we are informed that the Rev. Morris E. White was the appointed delegate from the General Association of Massachusetts to the Old School body, and had also taken his seat in another body (of the New School persuasion) meeting in the same city, and styled the "committee ad interim." Upon the annunciation of the appointment, Dr. Breckenridge delivered a caustic speech, the perusal of which must carry conviction to the mind that the Nestorian Bishop (who peradventure was not advised to remain to hear the discussion) was totally ignorant of the materials of which the Assembly was composed, or else possessed powers of sarcasm and irony only surpassed by the Princeton Professors who are conversant with the Oriental *modus loquendi*. "The Rev. Dr. Breckenridge said that the house had evidently too low an opinion of what is due to its dignity. He felt a disposition to treat the brother (White) with all possible courtesy, but it was in vain to mince the matter. The New England Ecclesiastical bodies profess not to know which body is the Presbyterian Church, and therefore they send delegates to both. This course he regarded as *insulting*. Holland, in Cromwell's time, sent word that she did not know which the English government was; and Cromwell sent word back that he would *show them* which it was. Something of this spirit—SANCTIFIED INDEED—we owe to ourselves. People who do not know who we are, have no business with us; and he had never been satisfied to let this thing stand as it now does. Last year, instead of appointing delegates, he would have written a letter to the orthodox in Massachusetts, asking them to tell us *where they are*. Here is a brother who comes as a delegate to our body, and goes and takes a seat with a body of men WHOM WE DO NOT RECOGNIZE AS PRESBYTERIAN MINISTERS.[‡] If one of our own number should do the same, we should regard it a great indignity, and should *call him to account*; and according to its rank and grade, it is an offence on the part of the brother. If that 'Committee' sat as a sect by themselves, it would be another matter; but *claiming to be ourselves*, and sitting here at the same time to keep up the impression that they are *the* General Assembly, it certainly would be a gross indignity on the part of one of our own members to take a seat with them."

MELANCTHON.

June 1, 1842.

---

[*] "When they (the venerable fathers of the Church of England) thanked God, it was not for bells and organs and baptismal fonts. Their communion was with God and with his Son directly, not circuitously through a line of priests or bishops." *Princeton Review, Jan. 1842, p. 135.* The writer of this smart sentence had not recently visited a meeting house[*] in the midst of an old-fashioned High Church presbytery—some five and twenty miles from Princeton, I mean at Freehold, N. J. There he would have found a bell and an organ in perfection—the latter having been immortalized by the editor of the "Monmouth Democrat!!" The Princeton Reviewer, who aspires to the distinction once possessed by Joseph Addison, laughs at the fopling who with Dogberry "can boast of being one that hath two gowns and everything handsome about him." Fortunately, *our* clergy never having speculated much in mulberry trees, are too poor to venture upon such a boast. The Presbyterian minister in New Brunswick—in the Presbytery aforesaid—was honored by the ladies of his congregation with the present of a costly gown, and wore it for some months, (rainy weather excepted,) but has lately, we understand, disrobed himself entirely. The Dutch Reformed minister in the same place is not to be laughed out of his appropriate garment; having determined, perhaps, that there should be a greater difference between his Presbyterian brother and himself than was recognized by the honest Knickerbocker, who, being asked by the lady of a President of the U. S. whether the Presbyterians and Dutch were in harmony, replied, "Madam, not entirely; one sect sings *long*, and the other *common* metre."

[*] The Rev. Dr. Alexander made an address at the laying of the corner stone of this building—by some styled the *Village Church*. St. Peter's Church, which had been erected some 70 years before, was then out of repair, and the windows of the cupola were covered with boards. The Dr., we are told, in the midst of his address turned, and looking up to the cupola, very significantly alluded to Churches *without light*. Such are the changes and chances of this mortal life, that we do not yet despair of witnessing a great illumination in all branches of the Christian community—when the Church shall experience a fulfilment of the prophecy, "The *sons* of those that afflicted thee, shall come bending unto thee."

[†] *Jan. No.* p. 61.

[‡ In connection with this, let us take a sentence from the *Jan. No.* of the Princeton Review, p. 169. "If our New School brethren are beginning to see that the doctrines which they have hitherto *opposed* are the doctrines of God, that they enter deeply into the religious experience of his people, and that they cannot be denounced *without sin*, nor opposed *without injury to the souls of men*, then may we hope that better days await the Church . . . . than we have been wont to anticipate."]

For the Churchman.

Mr. Editor,—It has been observed that our institutions promote eloquence, and consequently public speakers abound. This is certainly the fact as regards our political hemisphere, but not in respect to our pulpits. In occasional instances a gleam of sunshine enlightens our path, but in the ordinary course there is, alas, too much gloom! I shall not at present allude to what I deem the cause of this dimness, but proceed to give my views of what we *must* do, to eradicate the evil. I do not know the course of instruction adopted by the candidates for orders, but it is rarely that the first essay of an ordained young man enables his hearers to conclude that he either *understands* or *can read* our Liturgy: it is hurried over without interest, or drawled through in school-boy style, by these tyros! And why should it be? Is there no judicious exercise in reading aloud imposed upon the students? Is its necessity overlooked or its propriety questioned? The larger portion of our Church service is that which is read by the minister, and yet, strange to say, his qualifications on that particular point are apparently overlooked.

It is occasionally a matter of speculation with me to visit a congregation to which I am a stranger, but whose pastor is highly spoken of, the throngs who flock to the "House of God" are a manifestation that talent and cultivation have the greatest attraction! It is idle to say that people "go for fashion," or that "they run after the man and *not* the doctrine." Due reflection must convince us that good cannot but ensue from bringing men to think of Religion; and that if in the course of the pursuit, the many find not solidity, the hallucination soon passes away. Our young clergymen appear properly impressed with the feeling that gravity is a proper characteristic, but they know how to avoid letting the grave run into a *dull* solemnity. It is a consideration of much import, and ought to be solemnly held up to their view, that earnestness and seriousness fail in their best efforts, unless they are accompanied by a manner that is attractive, and such as to make the congregation feel that their minister calls upon them to reward and bless him by attending to the precepts of their mutual Saviour. Yours, respectfully,

ROBERT COURT.

May 30, 1842.

NESTORIANISM AND THE NESTORIANS.

NO I.

What is their position in the view of all who intelligently would be called Catholic Christians?

Mr. Editor,—Few are more fond than I of the prattling of babes, but not beyond the nursery, or perhaps the drawing room; when heard in places of serious business it becomes intolerable.

The remark is as applicable to theological prattling, as to any other. In the proper nursery it is interesting to watch the tiny efforts of youth to express truths which they have not yet grasped—but when such assume the pen and appear in print, it is lamentable—every way lamentable. So thought I when I saw in the last Churchman the unfortunate communication of an A. B. on the Nestorians, where, either from a want of enough English to express his ideas, or from having none to express, he rests the impropriety of recognizing a certain strolling oriental now in this country, on the supposition of his not being a bishop.

As to the validity of his ordination, I leave A. B. to settle the point with the great Council at Nice, and other authorities on the subject; and as the ice has been broken, I beg leave to submit a few remarks on the matter of the Nestorians.

I suppose that the usual idea in our day is, that Nestor was a well meaning man, who was hardly used by a crafty and disappointed rival, who tortured his opinions, and by the connivance of others shut his mouth by the cry of heresy.

Few even of those who profess a respect for Church authority, seem to have weighed the fact that on him, and on all who hold with him, lies the curse of the universal Church, uttered by a Council which, in every part of the Church, is revered as of oecumenical authority. If any have weighed this fact and think it not conclusive, it cannot be expected that they will be staggered by the error of those wretched people itself. It will probably be to such an indifferent thing that Nestorianism, while it indirectly destroys belief in the Holy Trinity, directly denies that the second Person in the Godhead "for us and our salvation . . . . . was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified." For to the letter all this is denied by the creed of every Nestorian.

Now, when one of this anathematized sect has come flaunting hither, with the name of his infamy stamped boldly on his forehead, why is it (if it can be that report says true) that priests of our Church have admitted him to their houses and intercourse, not as an object of charity, but on terms of companionship, nay, that they have led him to the very side of that altar, round which we believe that angels love to hover? Is it possible that Episcopal sanction has been given to this?* What! at the altar of a Catholic Church to own communion with an anathematized schismatic, who denies that the son of God is come in the flesh? What are these ministers of the sanctuary about? If they have no knowledge of nor care for the voice of the Church during the last 1400 years, have they so neglected their Bibles, too, that they cannot hear the disciple that Jesus loved?

"Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. *This is a deceiver and an Antichrist.* Look to yourselves . . . . . . *if there come any unto you and bring not this doctrine, receive him not into your house*, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

Now, if there be any priest who has done such things—if any bishop who has countenanced them by his presence or opinion, there is due from such, to those who are subject to them in the Lord, an explanation how they come to be thus in apparent opposition to the whole Church, and to the most express letter of Holy Writ.

They have caused the truth to be evil spoken of. They have offended the consciences of weak brethren—and that not in the puritanical, but in the scriptural sense—for they have caused some who look up to them as guides, to view with love and respect those whom God's Church has cursed. Who are cut off from the body of Christ and given over to Satan?

I repeat it. If it be possible that they have done so, let them, as becomes them, explain their conduct.

BECKET.

* As to our own never to be too much prized diocesan, I think I have good reason to believe that it is far from the case.

For the Churchman.

The Convention of the Diocese of Georgia met in Trinity Church, Columbus, on Ascension Day. Evidence was furnished in all the Parochial Reports, but more particularly in the Bishop's Address, of increasing favor and prosperity. The number of communicants in the diocese is 50 per cent. greater this year than it was the last. The condition of the Episcopal school, too, is highly flourishing, and such as to show that the Church has much to expect from its successful establishment.

On Sunday, the 15th of May, Mr. Henry Elwell, of the diocese of Florida, was admitted by Bishop Elliott to the order of deacons. Morning prayer was read by the Rev. Mr. Bragg, of Macon; the sermon was preached by the bishop, and the candidate presented by the Rev. Mr. Cairns, rector of the church.

Mr. Elwell will take immediate charge of an interesting congregation in Monticello, Florida, which he has been instrumental in collecting together, by acting as a lay reader. The gratifying result of his labors in that capacity is shown in the last Journal of the Florida Convention.

C.

BISHOP MEADE'S LETTER TO THE VIRGINIA CONVENTION.

Brethren and Friends,—Since the decease of our beloved Father Bishop Moore, my thoughts have often been led to a subject which I now wish to propose for your consideration. I mean the appointment of an assistant bishop, to aid me in the arduous duties of this extensive diocese. During the last twelve years I have, with the exception of a very few places, performed the whole of the itinerant duties of the diocese. It has required on an average at least eight months in each year, of successive services from day to day, to render what has still appeared to me very inefficient supervision of the diocese. The effect of this incessant labor of mind and body has been so injurious to me already, especially to my voice, which is often insufficient for duty, and the attempt to continue the same so likely to result in entire disability, that I feel it a duty to ask—according to the provisions of the Constitution of the Church—that I may have an assistant who may divide with me the labors of a diocese which from its extent and other circumstances is more difficult to be served than any other in our country. I do this under the advice of many friends, and also of physicians who are competent to judge of my infirmities. Hoping that you will accede to my request, and that God may guide you in the choice of a suitable person,

I remain your faithful friend and brother in Christ,

WILLIAM MEADE.

THE CHURCHMAN.

SATURDAY, JUNE 11, 1842.

Exeter Hall, London, is the arena on which Low Churchmen, Presbyterians, Methodists, Independents, Socinians, &c., meet to celebrate the anniversaries of the Bible Society, the Religious Tract Society, the Reformation Society, and some half-dozen more of the favorite hobbies of the age; the grand theatre where they who have renounced theatres may crowd into a week the excitement which shall last for a year; the grand temple where they who have renounced the idolatry of the Papists may do homage to idols of their own.

The treat this year has been one of remarkable zest; remarkable not for the variety, but for the intensity of the emotions excited. Oxfordism, the semi-Popery, the Popery, the horrid Popery of Oxfordism, this is the chord on which the Noels and the Stowells, the Buchanans of the Presbyterians, the Buntings of the Methodists, and the Tyngs of all sects have played in the season of 1842, in order to excite their own passions and the passions of their auditories. "The man of sin has arisen in his might; Antichrist has seized on the Church: 'To your tents, O Israel!' and let every man and every woman be prepared (with no disrespect or unkindness, but in the sweet temper of mercy and charity) to wage the war of extermination against the united phalanxes of Popery and Oxfordism." So runs the strain.

Now to those who are under the influence of a charm it were needless and perhaps cruel to say a word to break its force. But men who look on from a distance will be apt, before they yield to the spell, to ask the magicians what they mean by Popery?

If by Popery were meant the multiplicity of bowings, crossings, and genuflexions, the kissing of images, the adoration of the sacrament, the worship of saints and relics, the praying of souls out of the torments of Purgatory, the infallibility of the Church of Rome, that is to say, the Pope, and such other notions and usages as are, in any measure distinctive of the Church of Rome, all this outcry against Popery would be very harmless. But these are merely the tail of the dragon; the body is a more palpable substance.

The visibility of the Catholic Church of Christ; the perpetuity of the Christian priesthood; a settled and immutable faith which has an objective reality independently of individual consciousness, which is always one and the same and is to be taught to all men on the authority of God, and not left to be guessed and reasoned out of the Bible by every man for himself; the regeneration of men by baptism or initiation into the Church of Christ on the profession of this one immutable faith; the necessity of a good life as the fruit of faith in order to our final justification; the nurture of the divine life, which is a life of penitence and faith, by the eucharist in connexion with the doctrines of Christ, and the Apostolical Succession as the root of the whole, this, in the vocabulary of Exeter Hall, is—Popery.

The Presbyterians, Congregationalists, Methodists, Baptists, and Socinians, all see the matter plainly enough. Ask them if these doctrines be not what they mean by the germs of Popery and Antichrist, and they will answer in the affirmative. In England, also, the Low Churchmen, whether of the Socinianizing or of the Evangelical school, whether siding with Archbishop Whately or Baptist Noel, say the same thing. The plan of engrafting the doctrine of the Apostolical Succession on the Lutheran notion of Justification, however prevalent in this country, is little known among the more consistent thinkers of the Anglican Church.

Now we have no wish to prevent any man from choosing for himself—a thing, by the by, plainly impossible—but we do wish men to see things as they are, and not to be misled by names. Let them, if they will, renounce Apostolical Succession, baptismal regeneration, an objective faith, and justification by works, as the fruit of faith, at the instigation of those who call such doctrines Popery; but if so, they must take in their place total actual depravity, regeneration into an invisible Church, (which for the very reason that it is invisible is accomplished nobody knows when, nor where, nor how,) and the doctrine of obedience and a good life being no condition of justification; and in connexion with these, preaching, sometimes violent and denunciatory, sometimes soft and winning, but which, either way, avows or insinuates the belief, that bigotry and damnation hold universal empire, except in such favored spots as the Tabernacle of New York or Exeter Hall in London.

The simple truth is, that they who have forever talked about a crisis have at length approached one. The men who rejected the succession of the Apostles, and the faith and doctrine and dogmatic teaching transmitted through and with that succession; who formed societies of their own, and digested out of the Bible (as they supposed) confessions and rules which should take the place of the primitive creeds and formularies, and so fathered on their posterity a new tradition in place of the old; and who by just and decent consequence denied that regeneration could consist in admission to *their* societies, and so of sheer necessity resolved it into initiation into an *invisible* Church,—these men, we say, after driving upon one rock and quicksand after another, are at length fairly run aground. In Germany, Switzerland, and many parts of our own country, sheer infidelity has followed in their wake. In some parts of Europe the very name of Protestantism is synonymous with Infidelity. And now, when these orators of Exeter Hall see the clergy of the Church of England, turning from an exclusive reliance on the Church as a State Establishment, falling back on the Apostolical Succession, and on the kindred immutable principles of the Church of Christ, which are utterly subversive of *their* self-created and now crumbling societies, and which *they*, for that reason, have confounded with the corruptions of the Church of Rome, they cry out in the very fierceness of despair, Popery, Popery, Popery! This is the whole secret of their clamor.

That this clamor has not received and may not further receive some shade of palliation by a few straggling secessions to the Church of Rome, we do not mean to deny. Such a result is no matter of surprise, nor yet to us a matter of unqualified regret. Better be in a corrupt Church than none; and this, without a pure Church derived from the Apostles and teaching authoritatively an immutable and traditionary faith, was bidding fair to become the only alternative for the Protestant world. But that genuine Popery, the infallibility of Rome, the Mezentian Creed of Pius IV., and the multiplied corruptions of worship which are fastened to it, that this is to last and flourish and gain permanent strength and accessions, we have no more belief than that the sun will rise in the west. The Church of England is now as she has ever been, the bulwark of the Reformation; agreeing with Rome in all the immutable principles of the Church of Christ, (else she were herself no branch of that Church,)—in the visibility of the Church Catholic, in Baptismal Regeneration, in a dogmatic faith, in the divine authority and perpetuity of the Priesthood, in Life-giving and Life-sustaining sacraments through the energy of the Word and Spirit of God; but differing from her (else she were not Reformed) in having renounced the trade of indulgencies, the fable of purgatory, (as commonly taught,) the supremacy of the Pope as the Vicar of Christ on earth, the infallibility of Rome as the Judge of controversies to the present Church, and, in short, in having *made* the Reformation which Rome professed to have made. With these views we count the renewed clamor at Exeter Hall about the semi-Popery and Popery of "Oxfordism" to be mere vociferation; and only the more violent because things are nearer to a crisis.

Dr. Aikin and Miss Edgeworth.—For some judicious remarks on juvenile literature, see last page.

THE REPRESENTATIVE OF THE BOARD OF FOREIGN MISSIONS.

The Rev. Stephen H. Tyng, D. D., has been deputed by the Foreign Committee of the Board of Missions as their representative in England; and as the General Convention of our Church are responsible for the proceedings of the Board of Missions, and the character and reputation of the Church are thus involved in the proceedings of its "representative," we feel bound—to the exclusion of other matter which had been prepared for our present number—to chronicle the movements of the Rev. Stephen H. Tyng, D. D.

Dr. Tyng is absent from the country, and that alone would be sufficient reason to deter us from commenting on his remarks as far as they relate to the Churchman. But we have another reason for silence which would be equally operative if Dr. Tyng were at home, and superintending the columns of the Episcopal Recorder; and that is, that Dr. *Tyug* is not exactly the man whose approbation we desire, or whose censure we deprecate.

But as the authorized representative of the Board of Foreign Missions, for whose proceedings the General Convention is responsible, and in which, therefore, the character and reputation of the whole Church are implicated, Dr. Tyng's speeches are entitled to notice. In any other light they sink to the common level of the vapid spoutings for which we are always prepared from the platforms of Amalgamation Societies. In this light, however, they are invested with importance; and we are curious to know how far the statements of their authorized "representative" and official delegate may be satisfactory to the General Convention, to the Board of Missions, to the Members of the Church generally, and especially to the three "non-committal" bishops at whose expense the laugh was raised in Exeter Hall, and the other three whose inveterate hostility to "Gospel truth" and cowardly shrinking from its defence in the hour of peril stands out in most ignoble contrast with the valorous boldness of Dr. Stephen H. Tyng and his comrades.

In the Banner of the Cross of last week we find the following notice:

"We are happy to learn that letters have been received from the Rev. Dr. Tyng, of this city, of as late a date as the 3d ult., containing very favorable accounts of his improved health. He attended the great annual meeting of the British and Foreign Bible Society, at Exeter Hall, London, on the 4th of May, as a delegate from the American Bible Society. The North American publishes an extract from the letter of an American gentleman who was present on the occasion, in which he thus speaks of the address delivered by Dr. T.: "He made by far the most sensible and eloquent speech, was often warmly applauded by the immense assembly, and an excellent feeling was manifested whenever he referred to our country and our institutions.""

On this occasion we find Dr. Tyng figuring as the representative of the American Bible Society, and doing, it must be owned, ample justice to *its* principles. His speech is thus reported in the Church Intelligencer:

"The Rev. Dr. Tyng addressed the meeting, as the representative of the American Bible Society. In America, a land of wanderers, they were accustomed to value the little homestead from which they had sprung; and, wherever they might be at evening twilight, their affections gathered around it. He considered the Bible Society as the homestead of the followers of Christ; and, returning from the discharge of duties in distant churches and communities, to which he had been commissioned, he always felt, when he came to render up an account of himself to the Bible Society, as if he had travelled back to find the shadow of his native elms, and sit upon the hill side, where he first saw the declining sun set, speaking of the power of its Creator. (Applause.) That was his happy feeling to-day. He was away from his home, it was true, but he stood amidst spiritual brethren and friends. (Applause.) With sorrow, however, he had learned that there were men on this side the Atlantic, as well as on the other, whose determination it was that the homestead should be razed to the ground; who were ready to pull down the last shelter God had given to them on earth, and to send them out, perishing and hopeless, with no other guide than some flickering, bewildering direction of man's tradition. (Hear, hear.) He was always ready to take the strongest ground on this subject. God gave him the Bible before man gave him birth; (hear, hear;) and never, till his heart should cease to feel for earth and earth's necessities, could he cease to bless that living God for the single glorious privilege of holding an unchained and unveiled Bible. (Loud applause.)

On the 2d of May the annual meeting of the Wesleyan Missionary Society was held at Exeter Hall. On this occasion Dr. Tyng appeared on the platform, and his speech is thus given in the Church Intelligencer:

"The Rev. Dr. Tyng, minister of the Protestant Episcopal Church, of Philadelphia, in the United States of America, said—I feel it, Mr. Chairman, and my Christian friends, much more sensibly than any speaker who has preceded me, a very peculiar honor to have been invited to address this meeting. I come, Sir, from a land, where we might as well forget the proud oaks that tower in our forests,—the glorious Capitol that we have erected in the centre of our hills,—or the principles of truth and liberty which we are endeavoring to disseminate throughout the world,—as forget the influence and power of Wesleyan Methodism, and the benefits we have received thereby. (Loud cheers.) And although, Sir, I do say, in the language of the noble lord who first addressed this meeting, I am not only an attached member, but for these many years, have been an attached minister of another church,—we have no established Church in our land,—yet such have been my associations from the very youth of my ministry up to this day with my beloved brethren and friends in the Methodist Episcopal Church of that country, that I feel everywhere at home in their meetings, and everywhere connected with them with a spirit that seeks no apology for speaking. (Cheers.) I recollect it is written of the land of Canaan in the blessed book of inspiration, that there were no fences there;—there was a curse on every man that removed his neighbor's landmark—[How could any one remove them, Dr. Tyng, if "there were no fences there?"—*Ed. Ch. Intel.*;]—and such was the dependence on the reverence for the authority of God, and the recollection of the power and presence of their great Jehovah, that perhaps we should find, if the history of that nation were developed, few instances in which that great commandment was voluntarily contravened. I suppose what these fences would have been in Canaan, the sectarian divisions in our Christian Church—(hear, hear)—and when that Church, under the outpouring of the Spirit of God, comes back to Canaan again, the landmarks will be enough to designate our territory, and the fear of God enough to prevent intrusion beyond our proper bounds. (Great cheering.) In the whole length of my ministry, and to the utmost extent of the feeble powers which a gracious God has been pleased to give me, I have felt it my solemn and imperative duty, in every way, to carry forward the principles of Christian union, and to overturn and cast into entire oblivion, if it might be, within the circle of my influence, that spirit which "bites and devours" the members of the body of Christ. (Cheers.) I hold, that vital practical Christianity is the fireside of comfort to a man's dwelling; and that everything like sectarian division, though necessary and expedient, is but the wall of the edifice, the beauty of which, if it hath any beauty, a man must be in the street to see. (Cheers.) Now, Sir, the principle of our land is to dwell, as much as possible, by the fireside, and as little as possible in the street. (Cheers.) We have, therefore, no need of a large ecclesiastical police. (Loud cheers.) Our climate drives us to a shelter, and our indisposition to roam much abroad renders the number of our street-walkers few, and every year lessening upon our hands. (Hear, hear.) This is the spirit in which we are laboring at our work. In the Church with which God has been pleased to connect me, we know but little of these errors which my reverend brother preceding me has called semi-popery; and we have known but little of that name, for in the ignorance of our backwood spirit, we thought it was popery itself. (Loud and long-continued cheers.) We have never been accustomed to designate it by anything like a conciliatory or softening epithet; but have contended with it from the very beginning, under the deep impression, that Flanders lace could not cover a cloven foot, nor was a cloven foot to be respected, though decked in foreign importations of luxury and power. (Cheers.) We have stood upon that ground; and, in the whole number of our body, the men who favored the spirit and principles of popery thus developed, would be found like the blighted berries upon the topmost bough, when the frost has succeeded the harvest, and nothing is left which man desires to gather. (Loud cheers.)"

To look upon the Bible Society as "the homestead of the followers of Christ," and its platform as the proper tribunal to which he is "to render up an account of himself;" *to be every where at home in Methodist meetings*, and to make these and such like professions in company with those who sneer at "the semi-popish figment" of the Apostolical succession, are sufficiently characteristic of Dr. Tyng, and are scarcely needed to prepare the reader for the speech before the Church Missionary Society, "as the representative of the Board of Foreign Missions, which proceeds as follows:"

"The Rev. Dr. Tyng, from Philadelphia, a minister of the American Episcopal Church, seconded the resolution, and said, that he had for years cherished a desire to be permitted, before he finished his ministry on earth, to stand in the midst of the annual assemblies of British Christians, and to catch a little of that heavenly fire which had for years been burning on the British shores, and to carry back to his native land, the child—and it ought to be the cherished child—of this land, something of that spirit which God had vouchsafed to this nation. He had already been privileged to listen to the strong, bold, and uncompromising fidelity with which the servants of God in this country were enabled to stand upon the principles of the blessed Reformation and the more glorious truths of the Gospel, and he rejoiced at what he witnessed. For years (continued the Rev. speaker) we in America have been listening with deep attention to the accounts of the operations of your Society, and we have regarded it as one of the landmarks of the progress of God's life-giving truth through the world. We have thought, too, that in times of danger the truth would find a shelter in this land; but when we heard of painful dissensions in the Church of our fathers here, and of questions of controversy, not, as we believe, according to the wisdom of God, but after the devices of men, we trembled lest this Society, the dearest of all the institutions of our paternal Church to our hearts, should become infected with the spirit which we believe to be—perhaps unjustly, but still it is our firm conviction—rottenness at the core. (Applause.)

"It was a subject of amazement to the comparatively little Church of which I have been a minister for many years, to hear that there could be questions raised in reference to the propriety, authority, and divine influence of the principles under which we had had our very ecclesiastical being; for we came into existence as the grandchild of the Reformation, we have lived under the shadow of its paternal influence and blessing, and until lately were perfectly united as one man, with one heart, in maintaining those blessed principles which had been transmitted to us. If we are now divided, let the Church in this land bear the responsibility. (Hear.) If now there are amongst us protectors and favorers of principles which God cannot and will not bless, let the blame rest on those upon whom the blame must rest, those who have thrown the torch of discord and the principles of mischief into the Church. (Hear, hear.) As the representative here of the Board of Foreign Missions, in connection with our comparatively small Church, I hope I may be indulged in some remarks on its past history and present character. (Hear.) For although it be your child, it is but little known, and certainly has been little attended to. Within the last six years we supposed ourselves a perfectly united body. That any man should question the grand and fundamental principle of justification by the imputed righteousness of Christ alone, was never imagined in our borders; that any man should lay down for one moment before the consideration of another, that the Bible, the naked simple Bible, as the sword of the Spirit of the living God, was not the guide of man, the only guide, the sufficient guide, the permanent guide, the everlasting guide of sinful man, never entered into our thoughts. ('Hear,' and applause.) But it seemed that we were to be taught by more experienced men than ourselves, principles like these. In the simplicity of our piety we little thought of such schemes for man's deliverance from the bondage of his guilt. (Hear, hear.) Then commenced just the struggle amongst us that we have witnessed upon the surface of this island. No, I must not say just the struggle, for I bless God that it was a most unequal one there. On the one side was only an individual here and there, while on the other, the great body of our Zion stood up like the children of the Reformation of Great Britain, and higher still, the children of the redeeming love of God our Saviour, and simply upon this principle, "The Bible is the guide we have received, and by that alone we stand."

"After several years of argument and discussion, after we have gone through a trial extremely affecting and fearful, the position in which we stand is this, that at least two-thirds of the whole number of the ministry of our Church stand simply and together upon that one grand principle; and they who are opposed to it are to a great extent persons of but little influence in disseminating their opinions. We have in our house of bishops twenty men; and pardon me here, if on a distant shore, and away from my own much-loved land, I speak of them—for as much as I reverence the English Bench of Bishops, much as I reverence the history and life of past prelates of your Church, I do not believe that you could find twenty men more signally, as a rule, devoted to the service and glory of God, or more eminently useful in the fulfilment of the duties of their high station. (Applause.) Of these twenty, thirteen have come out in distinct and official communications on the subject, and have stated their principles boldly and prominently to the clergy. ("Hear, hear," and renewed applause.) Of the remaining seven, not a single individual has been found willing to take decidedly the contrary ground. Some three had not uttered their sentiments at all, for there are always men, in our land at least, of the non-committal principle. (A laugh.) Others have spoken, and spoken cautiously, but not an individual in that house has stood forth to defend those principles which the antagonists of truth hoped would shake the Church to the very centre. (Hear.)

"We have a thousand clergymen, and I venture to say, that not a hundred of them will be found to speak in any terms, however qualified, in commendation of the principles to which I have alluded. We have twelve religious periodicals connected with our Church, and eleven of them have boldly taken up the defence of the Reformation. (Applause.) They have stood together and sustained the brunt of the difficulty, and thrown themselves like the Hittite, in the foremost of the battle, and stood unharmed. Only one, a single one, solitary one—and I do not speak even with disrespect of that one—has felt itself authorized to speak in the language of defence, but always in extremely qualified terms, and with such doublings and twistings as to render it excessively difficult to identify the position it held. (Hear, and laughter.) Upon the principle, then, that the Bible is the guide of man from guilt through Christ to God, we are united; and I am persuaded that nothing could have been more spiritually beneficial to us than this controversy, which at one time was so alarming; for it led ministers to preach out the truth more distinctively and forcibly; it made men examine and test the foundation of our principles.

"In former years we were accustomed to listen to discourses framed after the Tillotson model; but now we have them assimilated to the style and spirit of your Cecils, and Simeons, and Newtons. I shall be excused for mentioning these names, as it is necessary in order that there may be no mistake as to the kind of discourses which I mean. ('Hear,' and applause.) Every election of a bishop that has taken place since the controversy has been decidedly in favor of opposers to those principles which flowed from one of the classic fountains of your land. (Hear, hear.)

"At the last General Convention, which is a triennial meeting of the whole body of the clergy, two bishops were set over two new dioceses, and they were men eminently qualified, eminent by character, experience, and talent, to sustain the office; but still more, they had solemnly committed themselves beforehand to that great and divine principle of the Church; and there is a full prospect before us of a further extension of simple plain Gospel truth, and dependence upon Gospel power. Wherever we are laboring upon this principle, God is adding seals to our ministry. In Philadelphia, thirteen years ago, when I was directed thither by the providence of God, we had but ten churches in our communion, now there are upwards of twenty: and this increase includes not a single individual on the side which is opposed to the most decided and effective preaching of the Gospel of Christ. Thus God has honored our simple setting forth of the Saviour's finished work. Every other class of Christians is seeing the light that shines within our borders, and are gathering with delight to become partakers of the bread with which God's children there are fed. (Hear.)

Now, with regard to our missionary operations; from the commencement, some twenty-two or twenty-three years ago, our efforts, in proportion to our ability, have been respectable, but in proportion to the wants of the world, certainly small. We, ourselves, are but a little one, in the midst of many, long neglected and almost forgotten. Had Britain done her duty in our land a century ago, and established her Church in full Episcopal authority there, we should now have possessed a power a hundred fold greater to bring into operation for the evangelization of the world. (Hear.) If we are stunted in our growth as a Church, let it not be forgotten that it has arisen from the early neglect of our nursing mother; if we are not strong, it is because you did not take care to supply us well in our infancy with the milk of God's word. (Hear.) We were, until within the last six years, a voluntary society; then a spirit got amongst us, of which I will not speak as I could, because I might possibly trench upon the feelings of some persons,—but which made men contend that everything ought to be placed under ecclesiastical approbation and protection: and we fondly yielded. But our six years' experience, I am bound to say, has not satisfied the proposers of the change. We have had a slight increase of means, and a large increase of government; and under our circumstances we are as much shackled by the protection we receive, as we are benefitted by carrying out the principles by which we are held and ruled. (Hear.) Since, however, you have also accepted the oversight of the heads of the Church, we feel convinced that we were mistaken, and that you are right; and the result must eventually prove that you have exercised more wisdom than we did. Still, we are not without rewards for our missionary exertions.

"On the western coast of Africa, God has blessed our labors in a remarkable degree, for multitudes have been caused to turn their faces Zionward, and to ask their way thither. (Hear.) But the cause of missions is always safe, as identified with the principles of Gospel truth. No man should take upon himself to preach to the heathen, but the man who, as Archbishop Leighton says, knows that he was once dead, and is alive again. It must be such a man; others may love to rule, but he will love to feed. When preached by faithful men, the Gospel will be owned and blessed of God to the salvation of sinners. (Hear.) We, like you, are embarrassed; and it seems that I have left one wilderness only to step into another. I have been hearing of lamentations about debt there, to prepare myself for a repetition of the same melancholy strain here. What! are there Anakims here also? "a people great and tall, dwelling in great cities and whose fame reached up to heaven?" Is this land become a place of spiritual famine, desolation, and death? Are you calling upon God's children for help, and has God given them hearts which cannot feel? Have they no arms to stretch out? Is the power of British faith less than of old? Ye are not straitened in God, but in yourselves. Why hath God given the keys of the whole earth, as it were, into British hands? Why hath God encircled the globe with British power and influence? Why has he raised us up as the child of Britain? and as a child we would always live in affection, rather than be thrown into parricidal collision with her. (Applause.) Why all this, but that God would give the honor of the world's conversion to the chosen people of this land? (Hear, and applause.)

"I am perfectly satisfied with the views I have taken of Scripture truth, that this nation and its dependencies are to be the chosen instruments for hastening on the glories of Messiah's kingdom. I look for the triumph of the Gospel here; and here I am told that souls come up to the very bar and platform of this Society to plead their need and the Saviour's wounds and dying love. But must it be said that the Christian Church here is too busy with indulgence and luxury, and cares at home, to mind the wants of those who are perishing abroad? (Hear, hear.) This position must not be taken. The responsibility of our actions is taken in connection with yours; we follow where you lead. Let us not be led into faltering and doubtfulness. God has given to Protestant Britain and to Protestant America—let them be one here too—(applause)—the blessings of the Reformation, his pure word, and let them see that they carry out the principles of the Reformation. I would fain stand among you as the representative of a Church that asks for your animating guidance, and speak as from the hindmost rank of the advancing host, to those who must either lead us on or block up our way, in the name of him who died on the cross, in the name of him who rules upon the throne, and who will appear in the chariot of salvation to crown his servants with honor, Go forward, go forward still! (Applause.) Suffer us not to be led into darkness, and doubt, and death, simply by the evil influence of those before us. Let me return to my own land cheered, and to carry back the testimony to our faltering, failing people, that at least the Missionary Society of the Established Church of Great Britain is now the faithful, accredited, permanent, untiring, spiritual messenger and servant of the crucified Jesus, everywhere preaching the one single, simple, life-giving truth, that guilty man is made perfect, and saved alone and for ever by the finished righteousness of a holy and glorious Redeemer. (Great applause.)"

Among the many societies which held their meetings about the same time, is one which did *not* meet in Exeter Hall, in the proceedings of which Dr. Tyng seems to have taken no part, and in which, judging from the speeches which are reported, he would have felt himself by no means "at home." We mean The Church Aid Association; of which more in our next.

The Rev. F. H. L. Laird, as stated in our last, is in this city to solicit donations to aid in the erection of a church at Logansport, Indiana. We cordially concur with Bishop Kemper in the wish that the friends of the Church will listen to Mr. Laird's statements, and respond to his call.

EPISCOPACY IN SCOTLAND.

At a meeting of the Town Council of Edinburgh, held on the 17th of May last, a motion was made to remit to the College Committee a proposal for the institution of one or more Episcopal chairs in the University of Edinburgh! It was introduced to the Council by Sir William Drysdale, who remarked, that from whatever cause it had arisen, the fact was undeniable that of late years the principles of the Church of England had greatly increased in Scotland; that to arrest their progress was impossible; that already 19-20ths of the Scottish nobility, more than a majority of the landholders, and many of the wealthiest and most influential families, were Episcopalians; that in his own family three sons out of five had become members of that Church; that he knew many families whose sons are educating for Episcopal clergymen; that in consequence of such a state of things the contemplated establishment of Trinity College at Perth or Dunblane would inevitably "withdraw a portion, and in all probability a considerable portion, of students from the University of Edinburgh;" and that, in short, the best way for the University to meet the crisis was to adopt itself to the demand of the age, and to establish one or more Episcopal chairs herself, and ask the patrons of Trinity College to co-operate in the plan! The effect of the motion on the Town Council had a mixture of the ludicrous. Baillie Johnston asked Sir William Drysdale if he were in earnest? Never more serious in my life, responded Sir William. "I really," rejoined the Baillie, "thought the whole thing was a joke!" Others, however, took Baillie Johnston to task; and the resolution was gravely discussed and finally carried! We find the whole proceedings in the Edinburgh Witness of the 18th ult., and shall give them to our readers next week. "For our part," says the editor of the Witness, a staunch Presbyterian, "we regard Trinity College with no favor!" Quite likely; but why blame Trinity College? Its friends have never desired the proposal, and however gratified they may be by it, they will feel *compelled*, for reasons which Sir William Drysdale seems not to appreciate, with all imaginable courtesy and gratitude to decline the proffered honor. Is this a time for American Churchmen to be smuggling the *isms* of Calvin and Wesley under the cloak of Episcopacy? God bless the Church in Scotland; keep her humble in prosperity as she was lofty in adversity; and grant her an everlasting exemption from the leaven of Exeter Hall!

The Bishop White Prayer Book Society, an admirable extract from whose last report we published last week, gives in the same report the following statement:

"The number of Prayer Books distributed by the Board during the past year is 6823; of which, 327 were appropriated to Massachusetts, 150 to New Hampshire, 441 to New Jersey, 2561 to Pennsylvania, 180 to Maryland, 475 to Virginia, 150 to the District of Columbia, 105 to North Carolina, 112 to Ohio, 100 to Indiana, 150 to Illinois, 275 to Tennessee, 500 to Wisconsin, 25 to Mississippi, 532 to Louisiana, 100 to Texas, 87 to Sailors in the Merchants' Service, 302 to those in the United States Marine, 101 to the African Mission, 50 to the Island of Santa Cruz, and 50 to the Sandwich Islands.

According to the statement of the Treasurer, the receipts of the Society for the year just closed—exclusive of $156 47, the unappropriated balance in the Treasury at its commencement—have been $1011 60; of which $710 49 were derived from collections and contributions by churches, $244 91 from individual donations, $40 from the sale of books, and $16 20 cash on hand from sources not specified. Of the whole amount, $876 65 were contributed by Pennsylvania, $10 by New Hampshire, $23 by Massachusetts, $25 by New Jersey, $7 50 by Maryland, $30 by Virginia, $2 50 by North Carolina, and $20 75 by Ohio. The churches in the city and its vicinity have contributed as follows: Grace Church $130, St. Peter's $100, St. Luke's $100, Christ Church $88 79, Epiphany $50, Trinity $50, St. Paul's $25, Gloria Dei $15, St. Andrew's $10, St. Luke's, Germantown, $10; forming an aggregate of $578 79.

The expenditures during the same period, were $1135 67;—exceeding the income by $124 07. This includes only the moneys actually paid out of the Treasury; but there is moreover due to the Printers, for books $373 71, and for the advance made by them on the stereotype plates, $350; making the whole indebtedness of the Society $847 78:—to meet which there is in the hands of the Treasurer the sum of $16 20!"

The Rev. William Dehon requests that all letters and papers for him be directed to *Gadsden*, Richland District, S. C.

TO CORRESPONDENTS.

Since the arrival of a certain Nestorian bishop in our country, we have not wanted correspondents who have suggested that he should be requested to take part in ordinations which might be held in the Church! Such articles we have of course suppressed; and we felt no wish to advert to the subject until we saw the proceedings of the last Pennsylvania Convention. After that we thought that something like "A B." was not amiss; and we are not surprised that this has called out another writer; and yet another, which last knows how to think and speak out full in the spirit of the Church.

We have given the best consideration in our power to the article on Improved Discipline. The sentiments and object of the writer have our hearty concurrence, and we rejoice in the article as a new proof of the growth of sound and catholic feeling in the Church. In some respects, however, the writer seems to us to have presented the subject unwarily, nor are we sure that the present is a fitting time for bringing it forward. On some of the points hinted at we should prefer *to follow* the bishops, or at least to have the explicit sanction and encouragement of some among them. On these accounts we think it advisable at least to delay the publication of the article.

INTELLIGENCE.

MISSIONARY NOTICES.

Domestic.—The Rev. R. F. Cadle, of the Prairie Village Mission, Wis., has become the missionary at Whitewater, (and vicinity,) Walworth county, Wis.

The Rev. J. B. Britton has resigned his appointment as the missionary at New Albany, Ind., (and taken charge of a parish in Ohio;) the Rev. Edward Reed, as missionary at Randolph, Tennessee; the Rev. J. E. Sawyer, as the missionary at Greensboro', Alabama; the Rev. A. E. Ford, as the missionary at Key West, Florida; the Rev. Edward Waylen, as missionary at Jackson, Michigan.

The Rev. A. Matthews has ceased to be a missionary at Hernando, Mississippi.—*Spirit of Missions.*

From the Brooklyn Evening Star.

We were present at St. John's Church on Wednesday morning, at divine service, which is held weekly in that Church, and there was present the Rev. ASHBAEL BALDWIN, from the diocese of Connecticut. Mr. Baldwin is now in his *ninetieth year*. He joined audibly in the services, and pronounced the apostolic benediction after having addressed a few words by way of advice to those assembled. He spoke with much clearness of utterance and with affectionate tenderness. Mr. Baldwin was admitted to orders by Bishop Seabury, at Middletown, in the year 1789. This is believed to be the first ordination ever held in North America, by a bishop of the Catholic or Universal Church. This fact was stated by the rector, the Rev. Mr. Johnson, and he called upon the children then present, connected with the parochial school, to remember that they had united in common prayer with, and received the benediction from, one who was thus ordained at the *first ordination* in North America.

The scene was truly interesting—to witness the children as they came up after divine service, to present themselves to this father in the Church, and to receive his blessing.

A SPECTATOR.

Liberal Reciprocation.—We learn from a recent No. of the London Record, that at the April meeting of the "Society for Promoting Christian Knowledge," a letter was read from the Rev. Dr. Dorr, of our city, addressed to the Secretary of that Society, accompanied with a copy of his "History of Christ Church, Philadelphia," and also "two or three other little works" designed "as an humble attempt to promote friendly intercourse between the clergymen of the Anglican and American Churches." In the course of his communication, Dr. Dorr incidentally mentioned that it "had long been his wish to possess himself of a complete set of the works and tracts on the permanent Catalogue of his Society, but that he had hitherto been prevented from ordering them, not knowing what the whole expense might be."

With truly noble and English-like liberality, the Board agreed to present Dr. Dorr with a set of the Society's books and tracts on the Society's permanent Catalogue. We do not know how many volumes this comprehends—but these publications must constitute a very handsome library.—*Episcopal Recorder.*

DIOCESE OF MASSACHUSETTS.

Ordination.—On Monday morning, the 30th, Bishop Griswold ordained Alexander Crummell to the office of deacon. The candidate was presented by the Rev. A. H. Vinton, rector of St. Paul's. The health of the bishop was such as to preclude his preaching a sermon, and he addressed the candidate on the requirements for this office. Mr. Crummell is a man of color—and it presented a beautiful feature in the comprehensiveness of the Episcopal Church, that it knows no distinction in men, but that all are one in CHRIST JESUS. To see a representative of the wronged and depressed African, receiving from the hands of our venerable bishop, the highest commission that man can possess—that of going forth to declare the glad tidings of the Gospel of peace and reconciliation, was a scene that can never be forgotten by those who witnessed it. We are happy to add, that Mr. Crummell is a man, as far as humanity can judge, who is calculated to do good; and may the blessing of GOD rest upon him, and may he be raised up to be a blessing to his benighted and oppressed countrymen!—*Christian Witness.*

St. Paul's Church, Boston.—Bishop Griswold, on Sunday morning last, visited this church, and administered the rite of confirmation to 49 persons. The bishop addressed the candidates on the requirements of the Church as qualifications for this rite, in his usually plain and forcible manner; and after the rite, the Rev. Mr. Vinton, the rector, addressed them on the solemnity of the obligations they had voluntarily assumed. It was truly a solemn and interesting sight, to see so many in their youth, and meridian of life, going forward to dedicate themselves to the service of their Redeemer. —*Ib.*

Ordination.—Rev. Wm. D. Wilson was admitted to the holy order of deacons according to the canons of the Protestant Episcopal Church, by Bishop Griswold, in St. Anne's Church, on Fast day.

Prayers were read by Rev. Mr. McCoy, and the sermon was preached by the bishop. The sermon related principally to the duties and responsibilities of the sacred office, and was in part, an exposition of the requirements which the Church asks of those who take upon themselves the ministerial duties.

At the conclusion of the sermon the ante-communion service was read by the bishop. The candidate was then presented by Rev. Mr. McCoy. The ceremony of ordination was very impressive, and a large congregation were present to witness it.

Mr. Wilson has been until lately of the Unitarian denomination, and acknowledged as possessing more than ordinary talents. He was one of the first projectors of the "DIAL," and is the author of the article in the April number, called "The Unitarian Movement in New England." We understand that Mr. Wilson will leave next week for Drewsville, New Hampshire, to take the pastoral charge of a church in that diocese.—*Lowell Journal, April 15.*

Ordination.—On Sunday, 22d ult., in Trinity Church, Staunton, Va., Bishop Meade admitted to deacons' orders, Mr. Charles Gillett; and to the priesthood, Rev. Wm. Kinckle, Rev. Malcolm MacFarland, and Rev. David Caldwell, deacons.

DIOCESE OF WESTERN NEW YORK.

Bishop De Lancey's Visitation.—On Sunday, May 22d, the bishop preached twice in Zion Church, Palmyra. In the morning, prayers were read by the Rev. Mr. Swart, of Montezuma; 1 adult was baptized by the bishop, who also administered the holy communion, assisted by Mr. Swart. In the afternoon, the Rev. Mr. Spalding, of Vienna, read prayers, assisted by the Rev. Mr. Swart, who read the lessons, and also the confirmation preface. The bishop preached and confirmed 4 persons, one of whom belonged to the parish of Geneseo.

On the 21st, the bishop preached in the Union House at Pultneyville, prayers being read by the Rev. Mr. Clark, of Sodus. In the burial ground of this village lie the remains of the Rev. Davenport Phelps, who died June 27th, 1813, the earliest Church missionary of this section of the state. It would be an appropriate act of respect for departed worth, if in some of the now flourishing churches of the diocese where he once labored, a monument was erected to his memory.

On the 24th, in St. John's Church, Sodus, in the morning, prayers were read by the Rev. Mr. Spalding, assisted by the Rev. Mr. Clark, the missionary of the station, who read the lessons. The Bishop preached and confirmed 13 persons, the Rev. Mr. Clark reading the confirmation preface. In the afternoon of the same day, the bishop preached in the school house at Sodus Point; prayers being read by the Rev. Mr. Spalding, and the Rev. Mr. Clark being present.

On the morning of the 25th, in the Methodist house at Wolcott, Wayne co., prayers were read by the Rev. Mr. Clark, and the bishop preached to a respectable congregation, called together on a short notice given the previous evening.

On the 26th, in the afternoon, in the school house at Martville, in the north part of Cayuga co., the bishop preached and confirmed 3 persons, and subsequently 1 sick person in private. The newly organized congregation of this village are engaged in the erection of a church edifice, and greatly need the countenance and aid of their more favored brethren, to prevent the failure of the enterprise. May GOD inspire them with new zeal and perseverance, and raise up friends to assist in the completion of this important work!

On the 27th, in the morning, the bishop consecrated to the service of Almighty God, the new church edifice at West Granby, Oswego co. The request to consecrate was read by the Rev. Mr. McCarty, of Oswego, and the sentence of consecration by the Rev. Mr. Treadway, the missionary of the station. Morning prayer was read by the Rev. Mr. Scovill, of the Diocese of New York, assisted by the Rev. Mr. McCarty, who read the lessons. The bishop preached on the occasion, and also administered the holy communion, assisted by the Rev. Mr. Treadway. Notwithstanding a severe storm of rain, a large congregation attended. The roads being muddy, some came to church in a wagon drawn by oxen. In the afternoon, the Rev. Mr. McCarty read prayers, assisted by the Rev. Mr. Scovill, who read the lessons. The Rev. Mr. Treadway administered infant baptism, and the bishop preached and confirmed 4 persons. Very great credit is due to the untiring energy and perseverance which have enabled this comparatively feeble congregation to carry out the pious purpose of securing to themselves and the people of the town an edifice for public worship. It is the only building of the kind in the whole town of Granby. The establishment of the Church among them has already had a marked effect for good upon the population of West Granby. Already many have reason to bless God for sending to them the missionary and services of our Church, in its opening to them the hopes and consolations of the Gospel. May they experience still more largely the spiritual blessings promised to the faithful worshipper!

The dimensions of the church are about 28 by 40 feet, with a neat tower in front and a vestry room in the rear. It is neatly carpeted. The whole cost was about $2000, and it is all paid. All it needs is a BELL. Will not some benevolent Churchman supply this want, that "the sound of the church-going bell" may resound among the woods and hills of Granby, to call up the population to the courts of the LORD's house, and to proclaim to them, "This is the way, walk ye in it?"

For the congregation of Zion Church, Fulton, the services were in their unfinished edifice on Saturday, the 28th, on which occasion the Rev. Mr. Scovill read prayers and the bishop preached, the Rev. Mr. Treadway, the missionary, being also present. It is "a day of small things" with this congregation, but from feebler beginnings many a vigorous parish has arisen. May this be fostered by the beneficence and prayers of their brethren, and by the gracious visitations of the Holy Spirit.—*Gospel Messenger.*

From the Banner of the Cross.

DIOCESE OF MARYLAND.

Ordination.—On Trinity Sunday, May 22, in St. Paul's Church, Baltimore, the Rev. John H. Kehler, deacon, was admitted to the holy order of priests, by the bishop of the diocese. Morning prayer was read and the sermon preached, by the bishop. The Rev. Matthias L. Forbes presented the candidate, and, with the Rev. Theodore Edson, of the Diocese of Massachusetts, the Rev. Dr. Henshaw, and the Rev. Francis Peck, joined in the imposition of hands.

Confirmation.—On Whitsunday, May 15, Bishop Whittingham confirmed 27 persons in St. Andrew's Church, Baltimore.

Diocesan Convention.—On Wednesday in Trinity week, May 25, the Diocesan Convention of Maryland assembled in St. Paul's Church, Baltimore, at 11 o'clock, A. M. Morning prayer was read by the Rev. Hugh T. Harrison, assisted in the lessons by the Rev. Theodore B. Lyman. The bishop preached from 1 Thess. iv. 11: "Study to be quiet, and to do your own business;" and administered the holy communion, assisted by the Rev. Dr. Wyatt, and the Rev. Messrs. Harrison and Lyman. The Convention then proceeded to organize. Mr. R. M. Hall, the late Secretary, declining a re-election, Dr. H. Colburn was elected. On Thursday, the 26th, after morning prayer by the Rev. R. H. Waters, assisted in the lessons by the Rev. James A. Buck, the address of the bishop was read for him by the Rev. Mr. Lyman. St. Paul's parish, Calvert county, and Grace Church, Ellicotts' Mills, were admitted into union with the Convention.

On Friday, the 27th, the Rev. John Owen read morning prayer, assisted in the lessons by the Rev. Samuel C. Davis. A Committee was appointed on the subject of the Diocesan school of St. James' Hall, the Hon. E. F. Chambers being chairman, and reported a resolution for the appointment of a Special Agent, to collect the funds necessary for the completion of the endowment. The Rev. Theodore B. Lyman was appointed, after the unanimous adoption of the resolution. The rules of order were so changed as to accommodate the sitting of future Conventions to a daily administration of the holy communion. A series of resolutions were adopted, appointing a Board of Missions for the diocese, and earnestly recommending the weekly use of the Offertory, as recommended by the bishop in his Pastoral Letter of August last. The old Standing Committee were re-elected. The Convention adjourned at half past seven o'clock, on Friday evening.

DIOCESE OF OHIO.

Bishop M'Ilvaine's Visitation.—Bishop M'Ilvaine held an ordination on Saturday the 16th inst., in St. Luke's Church, Granville, when Henry L. Richards, an alumni of the Diocesan Theological Seminary, was ordained a deacon, and the Rev. John Sandells, Professor of the Greek and Latin Languages in Kenyon College, was ordained priest. The sermon was preached by the Rev. Mr. Denison, of Newark.

On Sunday, the 17th inst., the bishop confirmed, in Trinity Church, Newark, 14 persons; on Thursday, 21st., in St. Luke's, Marietta, 5; and on Sunday, 24th, in All Saints' Church, Portsmouth, 16, eight of whom had been baptized during the last week.

DIOCESE OF NORTH CAROLINA.

The annual Convention of this diocese was held in Oxford, on the 4th ult.—We hope soon to be furnished with an account of its proceedings.

On Whitsunday, May 15, Bishop Ives consecrated the new church of the "Holy Innocents," at Henderson. Two sermons were preached, one by the bishop, and the other by the Rev. Dr. Mason. A very large concourse of people were in attendance.—*Banner of the Cross.*

MARRIED,

On the 8th inst., at St. Thomas' Church, by the Rev. F. L. Hawks, D. D., the Rev. Henry M. Beare, to Charlotte E., daughter of the late Paysen P. Grosvenor.

In Cambridge, Md., by the Rev. James A. McKenney, on Tuesday in Whitsun-week, the Rev. Thomas Bayne, of East-Otwell, to Mrs. Eliza C. Waggaman, daughter of the late Dr. Cropper, of Dorchester, Md.

DIED,

Wednesday, June 1st, at the residence of Silas Brown, her son-in-law, Mrs. Prudence Brown, in the 88th year of her age. Her remains were conveyed to Stamford, Ct., and were followed to the grave by most of her nearest relatives.

"I would not live alway," are the words from which Rev. Charles Todd preached at her funeral. The subject of these remarks possessed much that would make her longer stay desirable both for herself and her friends. Her character was in strong contrast with that of most so far advanced in life. Though she had endured many trials in earlier years, not often do so many circumstances combine to render old age happy. Her happiness was not the result of mere external circumstances. Benevolence to all, seemed to be the prominent trait in her character. Her life was marked by a constant cheerfulness of temper and an uncommon share of social feeling. She entered into the feelings of the young and sympathized in their joys and sorrows as if of their own age. She was ready to rejoice with the happy and to weep with the sorrowful. These feelings she manifested even during the last few days of her illness, by her desire to see all her friends, and by her inquiries for their welfare. She was ever ready to sacrifice her own wishes to the happiness of others, and constantly sought opportunity to please little children. In return, the young and old found pleasure in her society, and all feel that they have lost a friend. She constantly desired to be usefully employed. Her charitable feelings always overlooked evil, and led her to put the most favorable construction on the conduct of others. No one needed any other recommendation to her heart than that he was poor or treated with injustice. She enjoyed the exercise of her physical and mental powers in a remarkable degree; and in her last days related minutely some circumstances of early life. She testified her love for the worship of GOD by her constant attendance at Dr. Milnor's church. Living in the expectation of death, she heard without agitation of its near approach. Her trust was in her Saviour. She died not of active disease, but of the decay of nature. When much distressed in breathing, she was patient. Anxious friends watched as she passed her last night of tossing pain. In the morning she fell asleep. It was the quiet sleep of death.

ASSOCIATE ALUMNI.

The Annual Meeting of the Associate Alumni of the General Protestant Episcopal Theological Seminary, will be held in St. Luke's Church, in the city of New York, on the Feast of St. Peter the Apostle, Wednesday, June 29th.

The members of the Association will meet at 7 P. M. There will be Divine Service at 8 o'clock, after which, the Annual Sermon will be delivered.

The Annual Essay will be read in the same church, on Thursday, 30th, after Divine Service, to commence at 5 P. M.

ANTHONY TEN BROECK, Rec. Sec'y.

☞ Other periodicals of the Church will confer a favor by inserting the above notice.

June 11th, 1842.

CALENDAR.

JUNE.

12. Third Sunday after Trinity.
19. Fourth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
26. Fifth Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

3. Sixth Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Trinity, June 12, Trinity Church, West Troy, *Albany county.*

Fourth Sunday after Trinity, June 19, Factoryville, *Richmond county.*

Fifth Sunday after Trinity, June 26, Fort Hamilton, *King's county.*

Thursday, July 7, Astoria, *Queen's county,* St. George's Church. 8, 9, Do. Astoria Female Institute.

Seventh Sunday after Trinity, July 10, A. M., St. Andrew's Church, *New York;* 4 P. M., Morrisania, *Westchester county.* 11, Newtown, *Queen's county.* 12, Flushing, St. George's Church. 13, 14, St. Ann's Hall. 15, 16, St. Thomas' Hall.

Eighth Sunday after Trinity, July 17, A. M., Little Neck; 4 P. M., Whitestone Chapel. 18, 19, St. Paul's College, College Point. 20, Manhasset. 21, Hempstead Harbor. 22, Glen Cove. 23, Oyster Bay.

Ninth Sunday after Trinity, July 24, A. M., Cold Spring Harbor; 4 P. M., Huntington, *Suffolk county.*

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county,* Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county,* Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county,* Grace Church in the day; colored congregation in the evening.

Saturday, September 3, Canton, *St. Lawrence county,* Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 4 Jane street.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev. Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Fraser, Rev. Donald, 35th street, near 9th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 20 John, or 150 Monroe.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 201 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh,

Clapp, Rev. Caleb, No. 4 Cottage Place.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

ST. JOHN'S CHURCH, BROOKLYN.

A Charity Sermon will be delivered in this Church, on Sunday morning next, by the Rev. Mr. Patterson, and a collection made to aid the Church in the state of Maine.

June 11, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Board of Managers will hold their regular meeting at the Church Depository, No. 20 John street, on Tuesday next, the 14th inst., at 6 o'clock, P. M.

WM. H. BELL, Sec'y.

New York, June 11, 1842.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustees will hold their regular meeting at the Church Depository, No. 20 John street, on Tuesday next, the 14th inst., at half past 6 o'clock, P. M.

P. E. F. MCDONALD, Sec'y.

New York, June 11, 1842

GENERAL THEOLOGICAL SEMINARY.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Monday, the 27th of June, 1842, at 6 o'clock, P. M.

EDWARD Y. HIGBEE, Sec'y, &c.

☞ The several Church periodicals are respectfully requested to copy the above.

June 11th, 1842.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church in the city of New York, on Wednesday, the 22d of June next, at 5 o'clock, P. M.

P. VAN PELT, Secretary.

May, 1842.

☞ The Mission Church of the Holy Evangelists is open for Divine Service, and a sermon by Rev. Benjamin Evans, every Sunday evening, at a quarter before 8 o'clock.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev C C Townsend, Warren, Ohio, on account of Bibles and Prayer Books sold, $5. Monthly offerings of Christ ch, Patterson, Putnam co, Rev A M Leutrel, $1. Total amount, $6.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, June 8, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Jasper Grosvenor, Esq, to constitute the Rev Henry M Beare a life member, $10. From a friend, a donation, $2. Total amount, $12.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.

New York, June 8, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 1st inst., has received the following contributions, viz.

Through W P Hunter, Esq, Receiving Agent at Savannah, Ga, offerings of Christ ch, Savannah, (half,) $6 77; from St Luke's ch, Montpelier, Ga, (half,) $6 50; Female Miss Society of Christ ch, Savannah, per Miss Catharine Williams, (half,) $44—$57 27. From St Paul's ch, Norwalk, Conn, for Bishop Kemper's mission, $20; for ch at Flint, $10; for church at Jonesville, $7—$37. From E H C, per the Rev Dr Milnor, $1; from a member of the Church of the Ascension, New York city, (half,) $100. Through W H Hubbard, Esq, Receiving Agent at Richmond, Va, from N B S Richmond, $7; from two ladies of St John's ch, Richmond, $2 50; from Dale parish, Chesterfield co, $10; from a friend to missions, Chesterfield co, $2; from St Paul's ch, Cumberland parish, Lunenburg co, $10; from St John's ch, Lunenburg co, $7 75; from Rev C C Pinckney, of South Carolina, $30; from Mrs Lucy Marshall, Warren co, Va, $2 50; from Mrs Anna Gray, Harrisonburg, Va, $2 75; from St James' parish, Mecklenburg co, $10; from Mrs B of Botetourt parish, $4; from Mrs L, do, $2; from Mrs W, do, $7 50; from Mrs G, do, $5; from Mrs T, $10; from D M U, do, $1 50; from M B, do, $5; from Ladies' Sewing Society, do, $15; from the ladies of Antrim parish, Halifax co, $14 50; do, for Springfield, Ill, $4 85; from West Russell parish, Bedford co, $3 75; from Mrs Eliza Bruce, $15; from Mrs E Fitzhugh, Caroline co, $2; from Mrs G Taliaferro, Caroline co, $2; from Mrs E Catlett, Port Royal, $10; from Walker's ch, Albemarle co, Va, $5; from Mrs R A Broadnax, Brunswick co, $3 75; from Bruton parish, Williamsburg, $30; from St Matthew's parish, Hanover co, $23 28; from St Paul's ch, Lynchburg, $50; from Christ ch, Millwood, $15; from Mrs W, Timberlake, Albemarle, $5; from Mrs A H Gilmer, do, $2 50; Mrs L Meriweather, do, $2 50; Mrs L Minor, do, $2 50; Mrs M Craven, do, $2 50; from Mrs M Gilmer, do, $5; from Sarah Gilmer, do, $10; from Rev R K Meade, do, $12 50; from master W H Meade, do, $5; from the Rt Rev Bishop Meade, do, $50; from a lady of Christ ch, Norfolk, $10; from Dr A B Hoce, $1 50; from Mrs Lucy Hoce, $1 50; Mrs M Stuart, $1; Jane Pink, $2 50; Dr R H Stearns, $2 50; Mrs J Stuart, $2 50; Mrs W Stewart and family, $0 55; Mrs L Fitzhugh, $0 50; Col A Stuart, $2; several children, $0 50; rector's family, $0 70; collection in Washington parish, Westmoreland co, $5—$441 83. Through J Howard, Esq, R A in Baltimore, Md, from V, for ch at Flint, Michigan, $5; from Sherwood and St John's parishes, Baltimore, $20 71; from St John's ch, near Ellicott's Mills, $6; from Zion parish, Frederick county, per Rev Mr Trapnell, $25; from All Saints' parish, Frederick co, per Rev Mr Peterkin, for Bishop Chase, $5; from Rev R W Goldsborough, $10—$71 71. From Trinity ch, New Rochelle, N Y, per Rev Dr Coit, $25. Total amount, $733 86.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, June 8, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Offerings of Christ ch, Savannah, per Rev Edward Neufville half, $6 77; offerings of St Luke's ch, Montpelier, Rev Mr Fay, half, $6 50; Female Miss Society of Christ ch, Savannah, per Miss C Williams, half, $44—$57 27—the above through W P Hunter, Esq, R A, Savannah, Geo. From St Paul's ch, Norwalk, Ct, per Rev D Meade, for Africa, $13. Through W H Hubbard, Esq, R A, Richmond, Va, from N B S of Richmond, Va, $3; two ladies of St John's ch, Richmond, $2 50; Misses Martha and Ann Archer of Amelia county, for Mardin, $12; Dale parish, Chesterfield co, and Powhattan county, $10; a friend to Greek missions, for Greece, $3; St St John's ch, $4 50; Mrs Lucy Marshall, Warren county $2 50; Mrs Ann Gray, Harrisonburg, a thankoffering for recovering from sickness, $2 75; St James' parish, Mecklenburg co, $80 25; Mrs Susan Basherville, $5; from W, Botetourt parish, Botetourt co, $7 50; D M W, $10; D, $5; Ladies' Sewing Society, $15—$30; ladies of Antrim parish, Halifax co, $10 25; do, for Africa, $2 50; Mrs Eliza Bruce, $15; West Russell parish, Bedford county, $3 75; Mrs Wm Taylor, Caroline co, Africa, $4; Mrs A Catlett, Port Royal, $10; Walker's ch, Albemarle county, $15; do, for Africa, $5—$20; Miss E Price, Brunswick county, Africa, $5; do, for Greece, $5; Mrs R A Broadnas, $3 75; Mrs E Withers, Dinwiddie co, $1; St Martin's parish, Hanover county, $23 28; St James' ch, Culpepper county, for Africa, $10; Cumberland parish, Lunenburg county, Africa, $5; St Paul's ch, Lynchburg, $55; Christ ch, Millwood, for Africa, $40; do, for Greece, $15—$55; Mrs Wilke, Timberlake, Albemarle county, $5; Mrs A H Gilmer, $2 50; Mrs Louisa Meriweather, $2 50; Mrs Lucy Miner, $2 50; Mrs Mary Craven, $2 50; Mrs Mary Gilmer, $5; Mrs Sarah Gilmer, $10—25; Rev Richard K Meade, $12 50; master W H Meade, $5; Mrs Thomas Garland, for Africa, $5 50; Misses Sally and Louisa Tyler, Cavally station, for Africa, $5; for support of James and Mary Donaghe, Africa, $30; Mrs Valentine Staunton, $15; Trinity ch, Easter collection, $20; monthly, do, $16—$36; Rt Rev Wm Meade, Bishop of Va, $50; Bristol parish, Petersburg, $53; Rev John Martin, St Paul's parish, King George county, as follows: collection for Africa, $6 50; Miss L B Hoce, $1; A B Hoce, $1; for Africa—$2; Dr A B Hoce, $3; Mrs L Hoce, $3—$6; Mrs M Stuart, $2; Jane Park, $5—7; Dr R H Stuart, $5; Mrs J Stuart, $5—$10; Mr Wray Stuart and family, $1 10; Mrs Lucy Fitzhugh, $1; Col J Stewart, $4; several children, $1—$5; rector's family, $1 40; collection in church, Washington parish, Westmoreland co, $10—$41 50, one half, $20 75—$662 78. From Sunday school of St Anna's parish, Fishkill Landing, support of a boy at African mission to be named George Townsend Fox, 1st payment, $20; from a member of the ch of the Ascension, N Y, one half, $100; family mite box, N Y, $2 18; through J Howard, Esq, R A, Baltimore, from Sherwood and St John's parishes, per E Ridgley, Esq, treasurer of Diocesan Miss Soc'y, $10 35; monthly offerings of St James' parish, West River, per Rev Mr Chesley, rector, $22; Mrs Susanna Golt, $2; Miss Sally Thomas $1—$25; children's sewing society of All Saints' parish, Frederick, Md, per Rev Mr Petriken, for Africa, $1 82; from a lady in Frederick, $2; Miss Ruth Swearinger, for Athens, $14 50—$18 32; Queen Ann parish, Prince George county, Md, per Rev M Mackleheimer, $32—$85 67. Through H Trescott, R A, Charleston, S C, miss contribution of colored people of Prince William, per Rev B C Webb, for Africa, $11; miss'y lecture, St Stephen's chapel, for April and May, per Rev Mr Dupont, $12 88; St Andrew's parish, per Rev S Hankel, $6—$29 88. From Mr William Little, St Stephen's ch, N Y, for Africa, $5. Total, $975 78.

J. SMYTH ROGERS, Treasurer.

New York, June 8, 1842.

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
DEPOSITORY 20 JOHN ST.,
Either single or in quantities:

SACRED MELODIES, or HYMNS FOR YOUTH; *with appropriate selections from Scripture.* By a Lady.

THE YEAR OF THE CHURCH: Hymns and Devotional Verse for the Sundays and Holy Days of the Ecclesiastical Year. With brief explanations of their origin and design. By the Rev. C. M. Butler.

THE RHODE ISLAND COTTAGE; a Gift for the Children of Sorrow. By a Presbyter of the Church.

THE SUNDAY SCHOOL TEACHER'S COMPANION, containing extracts from various authors, arranged under appropriate heads, affording useful hints to those who are employed in the religious instruction of the young.

Orders from abroad may be addressed to

DANIEL DANA, Jr., Agent,
June 11. Church Depository, 20 John st.

TO CHURCHES IN WANT OF A CHOIR.

FOUR persons, (first and second Treble, Tenor and Bass,) accustomed to the Church Service, offer their services as a choir. An experienced Organist can also be had if desired. A note addressed to S., left at the office of the Churchman, will receive immediate attention. June 11, 1842.

INSTRUCTION IN MUSIC.

MR. B. WYMAN, having removed from his room at 111 Nassau street, will be happy to receive his scholars and classes at his residence,

No. 230 East Broadway.

Mr. W. will give lessons at his Room, or at Private Dwellings, on the following terms, viz.

	Per Qr. 24 Lessons.
Piano Forte,	$12
Thorough Base and Composition, to single individuals,	20
Do. do. do. to classes of five persons or upwards,	5 ea.
Vocal Music, with exercises for the voice, to single individuals,	12
Do do. do. do. to schools or classes,	4 ea.
German Flute, single individuals,	10
Do. do. classes of five persons or upwards,	4 ea.

Reference, Mr. J. A. Sparks, publisher of the Churchman, 111 Nassau street, and Mr. S. B. Pond, firm of Firth, Hall & Pond, No. 1 Franklin Square.

Orders left with either of these gentlemen will receive immediate attention. June 11—4t

TRACTS FOR THE TIMES.

TRACTS for the Times, by members of the University of Oxford, 3 vols. 8vo.—in cloth.

For sale by M. P. MUSSEY,
June 11. 57 Gold street.

FRENCH TEACHER WANTED.

A LADY who speaks and teaches French, with Drawing, and Fancy Work. Apply at this office. June 11.

PHILLIPSBURG SEMINARY FOR YOUNG LADIES,

UNDER THE SUPERINTENDENCE OF

MRS. E. ATKINSON.

THIS Institution, recently relinquished by Mr. and Mrs. G. W. Bleecker, is delightfully situated on the east bank of the Hudson, near the old village of Yonkers, Westchester Co., N. Y.

No location in this country can excel this, in beauty of scenery, pure air and water, and convenient access to the city. Steamboats call morning and evening. The building stands secluded from any intrusion, quarter of a mile from the village and church, and half a mile from the steamboat wharf.

Mrs. A. will endeavor to establish a school of high moral and intellectual character, and blend as happily as possible the useful and ornamental, with a Religious Education.

Aided by efficient teachers, and promoting in every way the comfort, happiness, and deportment of the pupils, Mrs. A. hopes to merit a reasonable share of patronage.

Rev. H. L. Storrs, Rector of the Episcopal Church at Yonkers, kindly tenders a pastoral supervision of the Seminary.

Summer term commences May 16th.—Winter term, November 15th.

TERMS.

$180 per annum, payable quarterly, in advance.

Pupils are required to furnish bed, bedding and cot, with the usual articles, marked in full.

EXTRA CHARGES PER QUARTER.

French,	$ 8
Drawing and Painting,	6
Music—Piano or Guitar,	12

No extra charge for Needlework, or Vocal Music. Day Scholars from $5 to $10, according to classification.

REFERENCES:

Miss E. Oram, 90 Perry Street; Mrs. E. M. Wood, 23 Courtlandt Street; Rev. J. Pound, N. Y.; Rev. J. H. Price, N. Y.; Rev. Dr. Eastburn, N. Y.; Rev. Dr. Cutler, Brooklyn, L. I.; Rev. F. Messenger, Brooklyn, L. I.; Dr. A. T. Hunter, N. Y.; Mr. M. M'Grath, N. Y.; Mr. J. A. Sparks, N. Y.; Messrs. L. & H. D. Wells, Yonkers; Messrs. H. & T. Messenger, Brooklyn; Rt. Rev. Bishop L. Polk; Rev. N. S. Wheaton; Rev. D. F. Lewis, Louisiana.

Particular reference to Mr. J. A. Sparks, Office of the Churchman; and Rev. H. L. Storrs, Yonkers Village. June 11—4t

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at
May 29, 1842. 84 MAIDEN-LANE.

BRAMHALL'S WORKS.

THE Works of the most Reverend Father in God, John Bramhall, D. D., sometime Lord Archbishop of Armagh. With a Life of the Author, and a Collection of his Letters. Vol. 1. 8vo. portrait.

Bull on Justification. Harmonia Apostolica; or two Dissertations on the Doctrine of St. James and St. Paul on Justification, by the Rt. Rev. Geo. Bull, D. D., sometime Lord Bishop of St. David's. 1 vol. 8vo.

8th vol. of the Library of the Fathers. Select Treatises of S. Athanasius, in Controversy with the Arians translated with Notes and Indices. 1 vol. 8vo.

Improved Pollyglott Bible, valuable to Sunday School teachers and others. Beautifully printed 18mo. on fine thin paper, with a centre column of References, Notes, &c., on an entirely original construction; combining beauty of appearance with facility of references; and accompanied by a series of maps, neatly engraved and colored. The References amount in number to about 50,000. A useful series of Tables have been added, as well as a brief History connecting the narrative portions of the Old and New Testaments.

WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
161 Broadway.

Who have recently published

Archbishop Whately's Essays on Church Government.
Mrs. Southey's Chapters on Churchyards.
Berrow's Account of the Gypsies of Spain.
Athanasion and other Poems, by the author of "Christian Ballads."
Nordheimer's Hebrew Concordance. No. 1.
The Sermons and Remains of Benj. D Winslow.
Burton's History of the Christian Church.
Dr. Turner's Companion to the Book of Genesis.

A Catalogue of Theological works for sale by W. & P. June 11

JUST PUBLISHED,
BY C. WELLS, 56 GOLD-STREET, NEW YORK,
And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects; compiled from the works of Cuvier, Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History—arranged according to the classification of Stark,

With 480 Engravings,

In one Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a multiplication of books upon the subject. A few years ago the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

This work contains the latest discoveries down to the year 1841; is printed on fine paper, and will be sold for $3 in cloth, and $3 25 in substantial sheep binding, which is a lower price than that of any work of similar size and cost, ever published in the United States. June 4—3m

PRESENTS FOR SUNDAY SCHOLARS.

The following books, published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, will be sold at *reduced prices*:

Sunday School Books, 18mo., in Paper Covers.

1500	Procrastination, or, The Evil of Delay.
500	Blind Man and Little George.
500	Bishop Hobart's Address to a Sunday School.
300	I Can Do Without It.
1100	Bayard's Anniversary Book.
2000	The Caskets, or, The Palace and The Church.
700	The Sunday School Teachers.
1100	The Seeds of Greediness.
1000	Proper Spirit.
1100	Crooked Paths.
300	Philip and His Garden.
900	Kind Father's Advice.
1100	Bee Hive Cottage.
500	The Two Families.
600	Wisdom in Youth.
500	Fear of the Lord.
1100	Rushbearing.
1100	Harvest Home.

Sunday School Books, 32mo., Paper Covers.

600	Sunday Scholars' Baptism.
400	Dialogues on The Lord's Day.
300	Bow in The Cloud.
400	The Glow Worm.
200	Anne Belle.
400	The Boat.
500	The Bird's Nest.
800	Little Tom.
200	Be Useful.
700	The Bee.
400	The Iron Cage.
300	The Raven and The Dove.

The foregoing, and other Books for children in paper covers, will be sold in quantities to Sunday Schools and Sunday School Teachers, at prices varying from *one to three cents, each,* till all are sold.

Orders may be addressed to

DANIEL DANA, JR., AGENT,
June 4, 1842. 20 John Street.

EPISCOPAL BOOK DEPOSITORY.
D. APPLETON & CO.,
200 *Broadway,*

KEEP constantly for sale, on the most favorable terms, a choice stock of works on Theology, and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of

Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo.
Bishop Bull's complete do, 8 vols. 8vo.
Dr. Isaac Barrow's do, do, 8 vols. 8vo.
do do do, cheap edition, 3 vols. 8vo.
Dr. Edward Burton's do, do, 5 vols. 8vo.
Bishop Butler's do, do, 1 vol. 8vo.
Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo.
Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo.
Dr. Matthew Hale's Practical Discourses on the Liturgy, 4 vols. 8vo.
Rev. W. Jones' (of Nayland) Complete Works. 6 vols. 8vo.
Rev. Charles Leslie's Complete Works. 7 vols. 8vo.
Archbishop Leighton's Complete Works. 1 vol. 8vo.
do do with Life by Pearson. 2 vols. 8vo
Dr. Nathaniel Lardner's Complete Works. 10 vols. 8vo
John Henry Newman, B. D., Parochial Sermons by. 6 vols. 8vo.
Bishop Porteus' Complete Works. 6 vols. 8vo.
Bishop Reynolds' Complete Works. 6 vols. 8vo.
Archbishop Sharpe's Complete Works. 5 vols. 8vo.
Bishop Saunderson's Sermons, complete. 2 vols. 8vo.
Bishop Sherlocke's Complete Works. 5 vols. 8vo.
Archbishop Tillotson's Complete Works. 10 vols. 8vo.
Archbishop Usher's Body of Divinity. 1 vol. 8vo.
Bishop Van Mildert's Complete Works. 6 vols. 8vo.
Bishop Warburton's Complete Works. 13 vols. 8vo
Wall's History of Infant Baptism. 4 vols. 8vo.
Patrick, Lowth, Whitby, Arnald, and Lowman's Critical Commentary and Paraphrase on the Old and New Testaments and the Apocrypha, with the Text at large. A new edition, at one half the original cost.

Also the beautiful Paris editions of

St. Augustini, Opera Omnia. Complete in 22 vols. imp. 8vo.
St. Chrysostom, Opera Omnia, Grec. et. Lat. Complete in 26 vols. imp. 8vo.

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. Their catalogue of English Books in the several departments of literature, methodically arranged, with critical notes, can be had, gratis, on application.

Just published, in one handsome 8vo. volume, An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester, with copious notes, by Rev. W. S. Dobson, M. A. June 4.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder,* Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

May 7—yly

POETRY.

For the Churchman.

THE ANGEL SYMPATHY.

BY YELVERTON READ.

Rom. xii. 15. Rejoice with them that do rejoice, and weep with them that weep.

Hast thou e'er heard the voice of sympathy,
When it comes o'er the sorrow of the heart;
Like music heard at even o'er the wave,
When chants the solitary nun her vesper song
To God:—and Love's most consecrated flame
Lends its enchantment to the lyre of heaven:
And Melancholy, with a kindred plaint,
Steals the long sighings from the solemn breeze?

There is a grief, when Nature's kind device
Opens the flood-gates of the soul:—again,
A sorrow seated far too deep for tears—
Greater than Nature's providence foresaw,
Which framed those channels for the overflow
Of the soul's anguish. Who shall plumb those depths,
Where feelings lie, which grief alone can wake,
To tell them all unfathomable?—when
Her powers of pain the vastness of the soul
Express—and with unflagging pulse, the heart
Treads with immortal mien its clay abode?

When the dark tyrant's unrelenting stroke
Hath severed all the chains that Love and Life
And Hope had fondly forged, and thrown around
Our hearts to bind them to humanity:—
When Hope, still brightly clinging to the last,
(Fair hypocrite! dissembling even there!)
Deserts—as each support is knocked away—
And life is launched into eternity!—
Then Death's dark shadow overshades the soul,
And clothes it in despair which owns no tears:
But inwardly—from springs that weep
Like petrifying fountains—falls our grief!

So, in the garden of Gethsemane,
A Saviour suffered—when His agony
Brought drops of crimson on his pallid brow:—
So at the grave of Lazarus He wept!
For so, Affliction lays her heavy hand
Only upon the heart that harbors love.

When all the blandishments of life have failed:
And those affections, which like somnambules,
Having their source in heaven, shudder to wake—
And see that Fear has chained them to the earth;
Soon as thy stormy blast, Adversity,
Shakes the foundation of our mortal faith!—
From Heaven descending, see! she comes,
To fill the gloomy chamber Hope has left
To throw her angel rainbow o'er the soul,
Shine through its gloom, and bid us not despair!—
To exorcise the ghost of memory,
And breathe into the melancholy ear
Soft consolation, and the melody
She only knows, and Sorrow only feels.

From the Christian Remembrancer.

DIDACTIC FICTION.

No man accustomed to anything like a comprehensive survey of human nature, will deny the educational importance of Fiction, and its bearing on the intellectual development for good or for evil. The ridiculous scruples which have sometimes been raised on the subject have, in scarcely any quarters, succeeded in proscribing it; indeed, we are by no means sure that we have not yet to see the man or woman whose mind has, from infancy, been fed on nothing but the bare reality of things. One of the first truths children unconsciously proclaim of themselves is, that their thoughts and feelings have a wider span than the actual circumstances around them. Pursue what course with them we like, we cannot annihilate the imagination—it will put forth its powers—it will take a terrible revenge if its legitimate claims be slighted—it will make slaves of those who have not been helped to use it as a servant—and instead of being the bright minister of cheerfulness, hope, and energy, for which God designed it, it will become a dark and portentous fiend, the inflicter of torture untold.[*]

Our ancestors, encumbered with few theories on the subject, and being guiltless of all reforming designs in this department, treated their children to older fictions than are, perhaps, to be found in the whole compass of literature besides. If anything be the common property of the race, it is those fairy tales which have come to us from beyond the Caucasus, and in which man's yearnings after the beautiful and the spiritual expressed themselves in most intelligible accents. Yet, forsooth, this was not the diet, in the estimation of enlightened men and women, for childhood to thrive on. There are no fairies, it seems, in the actual world; and therefore children, not dreaming that there are, nor happening to be thinking at the moment of the actual world, ought to hear of none. We own ourselves somewhat sceptical as to the gain secured, when "Beauty and the Beast," and "The Sleeping Beauty," and "Cinderella," and even the lively "Tom Thumb," were dismissed, to make way for "Harry and Lucy," with their barometers, and their measurements of bricks, and all the medley of sciences which thenceforth were to be studied in the nursery and the schoolroom. The old class of tales were more valuable, we think, both in an intellectual and a moral point of view: in an intellectual, as being in themselves often very lovely creations, and always appealing to the fresh, unalloyed and undiseased imagination; in a moral, as being of distant time, free from particular theories, (which are often but particular perversities,) and having commended themselves to the hearts and the consciences of all ages. We may have, perhaps, exaggerated to ourselves the degree to which the treasures we are speaking of have been allowed to melt away. Possibly they may be still transmitted by means of that oral tradition which stood them in such stead for many a day; and the parent, too enlightened an advocate of modern reforms to select them in print for the nursery or the schoolroom, may nevertheless indulge himself after dinner in retracing his own early impressions to the child on each knee, whom he wisely holds to be as yet unsusceptible of that discernment between good and evil which paper and print bring along with them. But we do not now see some of the pleasant volumes which, pretending to no wonderful illumination, and professing no new or profound wisdom, beguiled the leisure hours of our own childhood.

DR. AIKIN AND MISS EDGEWORTH.

Both Dr. Aikin's and Miss Edgeworth's tales recognize no birth from above—no heavenly provision—no armor of God, in the struggle against infirmity and sin. The child, according to them, is to learn by what he sees, instead of walking by what he does not see. Any approach to religion that does happen to be introduced is something worse than the surrounding silence and neglect. Dr. Aikin treats us to a Sunday morning, in which a boy is represented as going to church along with his father, through the streets of a large town. As the crowd passes along, the doors of church, mass-house, conventicle and Quakers' meeting, all standing open, engulf each its own share of the motley stream. The boy, thinking not unnaturally that if his own destination be right, some at least of the others must perforce be wrong, asks his father the cause of all this diversity of worship, and receives the satisfactory answer that religion was one of the things in which *men were meant to differ*. He goes, if we recollect aright, to church—whether the second lesson was John xvii. is not said. Coming home they encounter a man who has broken his leg, or met with some other bad accident, and is assisted in the various needful ways by a Churchman, a Romanist, a Dissenter, and a Quaker. "Behold, my son," says the liberal parent, "one of the things in which men were meant to agree." Now, what is the inference from this in logic not more strict than obvious? Why, sheer infidelity. Place the incident on the shores of the Levant, and a Mussulman would have been one of the befrienders of the hurt man, and the remark of the father would have been as natural and as called for. Yet this setting at nought of the worthy name whereby we are called, and making the cross of Christ of none effect, was the food of our childhood, in so far as we were encouraged to read, and taught to respect the "Evenings at Home;" and harmonized beautifully, to be sure, with the "Essay on Man" and the "Universal Prayer." In the same way, Miss Edgeworth's mention of religion is worse than her silence concerning it. Does she describe a slave of fashion, who is yet decent in a few notions? We read that "she had good principles, moral and religious."[†] Are we presented with a pattern governess? She is a French refugee, and if of any religion at all, is a Papist. It is *commendably* arranged between her and a gay mother who is always in company, and therefore commits her children entirely into the governess's hands, that while she is to form their minds and attend to their morals, on the subject of religion she is not to interfere.[‡] Is the scene laid in Ireland? Then we may count on being warned against Papist and Protestant treating their differences as of any the slightest moment. Such is the religion of Miss Edgeworth's tales, and by its fruits may it be known. *Moral*, as a whole section of them is formally designated, and *moral* as they all profess to be, yet how immoral they often are! In "Helen," truth, the groundwork of all possible virtue, is so lightly treated, that a young woman is made very amiable, in whom it is more than commonly absent; and suddenly reformed by the force of incidents at the last,—a tendency to lying being the only unfortunate item in her character—one solitary fault remaining for her to correct. Belinda *conditionally* betroths herself to one man, about whose character she is not sure enough to do so absolutely, her affections being all the while another's. As to the taste in subordinate points, think what the heroes and heroines would be, if we met them in real life, unset in Miss Edgeworth's sparkling writing,—how intolerable the young man, recollecting at the moment to have read some ridiculously isolated fact, and receiving a smile of approval from the great man in company, who thenceforth becomes his own and his families' most powerful friend; or the intelligent lady, "coolly questioning" the original distinctions of mind in the presence of a learned doctor, who *warmly maintains* it;[§] or young ladies in company analyzing the passions?[||] These violations of congruity and good taste would hardly have been committed by one of Miss Edgeworth's quick wit, had she not made from the first a false start. Men and women she takes for granted were created mainly for the purpose of being literary and scientific. Had she begun by recognizing their immortal destiny, and the heavenly citizenship to which they are admitted by baptism, she would have learned how to keep the sexes and the different ages of life each in its own place; she would have seen, for example, both the fact and the reason of it,—that even the most gifted and intellectual of women are unfitted for logical or metaphysical discussion; and that all really wise and modest women, therefore, decline such. She would have seen, too, the importance of unity of aim; of individual pursuit, instead of encyclopædic knowledge; and would therefore have given a very different impression of what intellectual pursuits should be, than can be derived from the farrago of detached facts in which her heroes shine, and with which her novels abound.

Having spoken thus much of Miss Edgeworth's faults, it will be unfair not to dwell for a moment on the mass of merit and utility which remains behind in her works. In the first place, viewing them merely as fictions, their ingenuity, their liveliness, their intellectual strength, and at the same time their refinement, are such as must always charm, and, so long as we remedy their errors from some other source, must always beneficially charm us. It would be an insult to the sex of the writer to speak of their purity. But we must praise the manliness of her young men—the stress laid on their honor—the importance attached to early habits, (for, except in her last novel, Miss Edgeworth presents us, as far as we remember, with no sudden reformations,) and the gentlemanly character with which they are all invested. This is peculiarly apparent in the schoolboys. In spite, therefore, of the immense deductions from it which we have been constrained to make, much value remains in Miss Edgeworth's tales: and so long as parents keep their great leading fallacies steadily in view, and provide suitable counteractions, we shall rejoice to hear of their continued popularity.

MRS. SHERWOOD AND MISS KENNEDY.

A more earnest and serious spirit has since prevailed; and however inadequate and distorted may be their view of some of the peculiarities of the New Testament, the evangelical school deserve our thanks for the testimony they have borne to the universal importance of those peculiarities. They have taught us not to descend *in any case* from a vantage ground, on which we have been placed by the Gospel—they have shown that if heathen ethics were inadequate for man's renewal, and the revealed grace of God is adequate, education ought to be based on the latter—they have proclaimed the great principle, that all moral lessons are best learned from the Cross of Jesus Christ. With whatever errors this testimony was accompanied, (and many and serious we think they were,) it contained in it too much truth, and was too much needed, not to make a great impression. Indeed the truth that there was in the evangelical movement may be said to have, by this time, won its victory. In its course, it developed itself in fiction, having for its chief writers in this department, Mrs. Sherwood and Miss Grace Kennedy. The clever fictions of the former are designed for a younger class of readers than those of the latter. Both are tainted by the same theological errors,—though the vastly superior refinement and eloquence of Miss Kennedy renders them more dangerous. Before considering those dangers, let us protest against a fallacy which we sometimes encounter in conversation. When we point out the unsound doctrine of any production intended for the young or the untaught, we are occasionally met by the answer—that they do not observe it,—that they are stirred by it to goodness, and do not mark its deviations from doctrinal accuracy. A stranger fallacy never prevailed. He who marks such deviations, has it in his power to see the remedy; it is the stealthy impression that is made on readers who do not appear to have arrived at any doctrinal conclusions, which is most of all to be deprecated. And certainly Miss Kennedy's tales are full of precisely the sort of error which is likely to be most detrimental to the young. They nearly all turn on *conversion*, in the modern sense of the word, the dating Christian privileges from which, instead of from baptism, we look upon as injurious in any case, but peculiarly so to the young. A few words will explain our reason for thinking so.

What is meant by conversion, as the word is used by the evangelical party, is a fact of which we have frequent experience, and as such, interesting and important; but it is not, as they are apt to view it, an elementary feature in the covenant of grace, and a part of the revealed scheme of our deliverance. We say, it is a fact we experience. We do see persons who have long lived in seeming neglect of baptismal privilege, being, at some definite period of their lives, graciously turned in the right direction. And though on St. Paul's principle of judging nothing, not even our ownselves, before the time, it may admit of doubt whether previously to such an epoch they were so far, and after it, are straightway so near the Christian mark, as is for the most part imagined, it cannot be denied that the change in such cases must be very great. But how ought we to view it? As an ascertainable fact, certainly; and therefore one of which we were meant to take cognisance, and on which we were meant to reflect. And when we do so, it certainly presents us with abundant matter for musing and praise. But when,—instead of adding to our sense of the benefit of baptism, by being represented as, what in truth it is, one among the many indications of the power of that regenerating sacrament,—it is used to disparage the blessed laver; and considered as being more the law of deliverance,—the divine plan of imparting Christ to the sons of men, than that other—then serious mischief ensues. Instead of being the exception,[¶] it is made the general rule, that baptism should be powerless; and a subsequent conversion, supposed to be independent of it, should do every thing for a man. Hence those who have experienced no such conversion are taught to regard themselves as out of the pale of the Christian covenant. And to a child, this, as we have said, is peculiarly prejudicial. He is seldom at all likely to conceive himself the subject of such a conversion. Every thing in his own consciousness testifies to him that he is even as his fellows. The victory over impulse—the occupation with heavenly things—the solemnity of spirit which do belong to the matured saint, are unsuitable to his age. He does not know this; but he knows that they are in no way descriptive of himself, and therefore thinks himself unconverted, and without the pale of the Christian covenant. It would be a curious statistical inquiry, were we to go the round of evangelical households, and ascertain in how many the younger members consider themselves in a state of practical heathenism. If we found this common in the Church, we might conclude that it was nearly universal among the sects. To this perverted state of feeling such tales as Miss Kennedy's powerfully minister, in which the young are described as going on throughout a certain period of their lives, amiably and happily, but "strangers to the power of the Gospel," which comes upon them at last in some way or other.

There is a further mischief in all this. It is no doubt true, and it is very important to teach the lesson—that generosity and honor and amiability are not enough, that they may be very signally displayed in hearts where God has not His right place, and where, therefore, much renewal and change must have been accomplished before we can look on their condition as satisfactory or even hopeful. But when such excellent qualities are spoken of as the mere growth of the natural man, we must either deny their goodness, and so bewilder and stun the conscience which in the first instance affirms it; or else we must contravene the position of St. Paul, that in our flesh dwelleth no good thing.

The best known of Miss Kennedy's tales are, "Dunallan;" "The Decision;" "Profession is not Principle;" "Harriet and her Cousin;" and "Father Clement." The first is not, we believe, a very great favorite with any class, nor does it deserve to be. The plot is not only wildly improbable, but absolutely offensive. The others, however, are exceedingly interesting and pleasing as tales, though all nullified for practical purposes by the pervading error of which we have spoken. The best known of all, is the one which, in a literary point of view, is really an uncommon work, "Father Clement." We know few things in modern fiction more interesting than the noble-minded hero, or more natural than the state of feeling which all the parties respectively exhibit. Dormer's death-bed, too, is most eloquent and touching; and it is *like a* death-bed. He makes no long speeches, within an hour of his last breath,[**] and displays no rapturous exultation. Instead, we have that awe with which every thoughtful mind, and, not less surely, every saintly one, draws near to the unseen world. Beyond this our praise of "Father Clement" must end. Its subject is the Romish controversy, and not even in Exeter Hall is that controversy entered on in more blissful ignorance of its difficulties and its dangers, than it seems to have been by Miss Kennedy, when she commenced "Father Clement." Such books must really be a high entertainment to Dr. Wiseman and his coadjutors; nor do we see how a devout Romanist is likely to be attracted to us by the *note of holiness*, when he finds all bodily discipline treated as a badge of Antichrist.

Such was the educational fiction of the days immediately preceding the present; first cold and latitudinarian, next zealous and full of unction, but untaught, jejune, and shallow. And as it was defective in the higher, so was it in the lower regions of thought. Miss Kennedy is an improvement on Miss Edgeworth, as regards warmth and impulse: but she shares with her a radical deficiency in the deeper energies of imagination. She is equally distant with her from the world and the sympathies of poetry. Neither writer will ever bring the young out of their own sphere, or show them that there is something larger and deeper than themselves with which, notwithstanding, they may themselves claim fellowship. Neither will help them to "see into the life of things;" or reveal to them any pure unclouded glimpses of the "beauty in which all things work and move."

A great improvement has now, however, taken place. As the evangelical movement told upon fiction, so has the nobler and truer Catholic one,—with all the advantage that belongs to universality over sectarianism,—to that which has been from the beginning over that which is but of yesterday,—to the changeless faith, rules, constitution, and sentiment of the holy Church over the evanescent prejudices and ephemeral fashions of one age. Indeed, if we are but sure that we are Catholics, we may also feel sure that the intellectual development is, in virtue of that one consideration, a stronger and a healthier one than it would otherwise have been. We do not, of course, mean that we are to predicate uncatholicity of an age or a people in which and in whom we find little or no literature. But we do mean, that if literature be pursued under the influence of a Catholic spirit, it is sure to be successfully pursued. No Catholic literature was ever weak,—no Catholic art was ever vicious or false in essentials. In a Catholic community the imagination may, from circumstances, not happen to be cognizably developed or exercised; but if it should, it will be found to be the healthy, creative, religious imagination. For the Catholic thinker knows the relative position and true bearings of every thing with which he comes in contact. Time and space are viewed by him each in its sublime totality, wherein every object finds its proper place and suitable adjustment. And accordingly, with the progress of Catholic sentiment has appeared, if we mistake not, a livelier imagination, a juster taste, and a more vigorous intellect, on every subject to which they may happen to be applied, than were previously manifested among us.

---

[*] See the late Mr. Lamb's beautiful essay on Witches and Night-fears, in "Elia."

[†] The Absentees.

[‡] The Good French Governess.

[§] The Good Aunt.

[||] Manœuvring.

[¶] Even if the cases in question could be proved to be numerically the majority, they must remain *ideally* the exception.

[**] We wonder that so judicious a writer as Mr. Paget, should have fallen into this error in the first series of his admirable "Tales of the Village."

CURIOUS EPITAPHS.

In the church-yard of Truro are the following epitaphs:—

"Here lie two little ones,
Whose *ears* were tender as their bones."

The second is equally original:—

"Father, and mother, and I,
Chose to be buried as under:
Father and mother lies buried here,
And I lies buried yonder!"

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of European Books, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation. WEARE C. LITTLE,
Importer of Foreign Books, Albany.
April 23, 1842—3m.

NEW SCHOOL FOR BOYS,

IN the upper part of the city.—Rev. C. D. JACKSON, (late Vice Principal of St. Thomas' Hall, Flushing) will open a select Classical School for boys, on the second day of May, in the house No. 24 Waverly Place, corner of Greene st. Circulars describing the method of Education, terms, references, &c., may be had at Swords, Stanford & Co.'s bookstore, 152 Broadway; Appleton & Co., 200 Broadway, and Miller's, 647 Broadway. They may also be had of any of the gentlemen whose names are attached to the subjoined card, to whom particular reference is permitted to be made.

From testimonials of the highest authority, which have been submitted to us by the Rev. Mr. Jackson, we, the undersigned, feel the strongest confidence in recommending the establishment which he proposes to form. We believe that he unites with the highest qualifications as a scholar, thoroughly sound views on the subject of education; and that he will faithfully train up those youths committed to his care, not only in sound classical attainments, but in an enlightened attachment to the great doctrines of the Christian religion as taught in the standards of our own Church.

Rev. Henry Anthon, D. D., rector of St. Mark's Church.
Rev. Manton Eastburn, D. D., rector of the Church of the Ascension.
Rev. S. Seabury, D. D., rector of the Church of the Annunciation.
Rev. Smith Pyne, rector of Calvary Church.
Rev. J. M. Forbes, rector of St. Luke's Church.
Rev. Lewis P. W. Balch, rector of St. Bartholomew's Church.
Rev. Edward N. Mead, rector of St. Clement's Church.
April 23, 1842—$

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

J. A. SPARKS,
No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this mare or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. April 16.

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.
April 9—tf

CHEAP BOOKS.
J. A. SPARKS HAS FOR SALE,
At the Office of the Churchman, 111 *Nassau-street*,

PRAYER BOOK of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75
Bishop Hobart's Works, 3 vols.
Bishop Seabury's Sermons.
Waddington's hurch History.
Tracts for the Times, in 3 vols. No. 90, pp. 84
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's rayers.
Jenks' Devotions.
Archbishop Secker on the Catechism.
Dr. Wharton's Remains, &c., &c.

CHURCH MUSIC.
Morning Service—Te Deum and Jubilate in A, by D. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

To the Episcopal Clergy in the United States.

BOOK FOR EVERY FAMILY.
THE FAMILY PRAYER BOOK,
OR
THE BOOK OF COMMON PRAYER,
And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.
By THOS. CHURCH BROWNELL, D. D. LL. D.,
Bishop of the Diocese of Connecticut.

Price of the work.

Turkey Morocco, extra gilt,..........	$8 00
English calf, extra gilt,..............	7 25
Black Roan, gilt edged,.............	6 00
Black Roan, marble edged...........	5 50
Philadelphia sheep, library style,......	5 00

About five hundred, copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions or the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press.—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by
mily. ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

THE TEMPLE AND COUNTRY PARSON
BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr. Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of Christ. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev. T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

TROY FEMALE SEMINARY.

IN this Institution the school year consists of forty four weeks; divided into two terms of twenty-two weeks each; the one commencing the first Wednesday of March, at the close of which is a vacation of six weeks; the other commencing the third Wednesday of September, at the close of which is a vacation of two weeks.

The charge for tuition and board, with all the necessaries connected therewith, is $200 per annum. An additional charge is made for music and the other ormental branches of female education; or, where a fixed sum is preferred, $300 per annum, one-half payable at the commencement of each term, will be received, and for it, the pupil will be entitled to all the advantages of the institution.

Pupils may enter at any period of the term, and are required to pay only from the time of entering.

This institution furnishes all possible facilities for a thorough course of useful and ornamental education The principals are assisted by eighteen professors and teachers.

Extensive courses of Lectures are annually delivered by Professors in Chemistry, Natural Philosophy, Geology, Botany, Astronomy, Conchology and Elocution.

The institution is furnished with a library, valuable apparatus for illustrations and experiments in the natural sciences, a well selected cabinet of minerals and shells, maps, charts, globes, models, &c.

The French department is under the charge of Professor John P. Edwards, A. M., who possesses the rare advantages of uniting thorough knowledge of both the French and English languages, being of an English family, born in Paris, and educated in the Polytechnic school. The rapid progress of his pupils affords the best evidence of his superior abilities as a teacher.

The pupils are received into the family of the Principals, in which every arrangement is made for their physical education, and the improvement of their manners and morals. They occupy private rooms, two in each; the rooms of the fourteen female teachers, and that of an experienced nurse, being among those of the young ladies.

The advantages of this instisution are the result of the accumulated facilities of the twenty-nine years of its onward progress.

Circulars containing more particular information may be obtained by application to the Principals, John H. Willard, and Sarah L. Willard, Troy, N. Y.

TRUSTEES.
Benjamin Marshall, President.
John D. Willard, Secretary.
Mayor and Recorder of Troy, *ex officio.*
Benjamin Marshall, John D. Willard,
Stephen Warren, Robert D. Silliman,
Richard P. Hart, James Wallace,
James Van Schoonhoven, Le Roy Mowry,
John Paine, Griffith P. Griffith,
George B. Warren, John P. Cushman,
Thomas Clowes.
March 19, 1842. 3m

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

TRACTS FOR THE TIMES.
NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.
J. A. SPARKS, 111 Nassau street
June 26. $

THEOLOGY & ECCLESIASTICAL HISTORY
RARE & VALUABLE OLD BOOKS,
Just received and for sale by
BARTLETT & WELFORD,
Booksellers and Importers, at their Antiquarian Bookstore and Repository for Standard Literature,
No. 229 Broadway,
Under the American Hotel.

Cotelerius' Collection of the Apostolic Fathers, best edition, by Le Clerc. Antwerp, 1700, 2 vols. folio,	Price $21
Cave's Historia Literaria, Scriptorum Ecclesiasticorum. Oxford, 1740,	15
Father Paul's History of the Council of Trent, translated, folio	7 50
S'ncti Cypriani Opera, ed. post, Benedic. Venetiis, 1758, folio	8
Bishop Beveridge's Works, 2 vols. folio	10
Dr. John Scott's Christian Life and other Works, 2 vols. folio	7 50
Bishop Wilson's (of Sodor and Man) Whole Works, 2 vols. folio	10
Dr. Donne's Sermons, 2 vols. folio in one	7 50
Rev. Joseph Mede's Whole Works, folio	8
Stackhouse's Body of Divinity, folio	5
Heylyn's Life of Archbishop Laud, folio	5
The Tryal and Troubles of Archbishop Laud, (published by Wharton) folio	5
Dr. Henry Hammond's Sermons, folio	4
M. Antonio, de Dominis, (Archbishop of Spalatro) de Republica Ecclesiastica, folio	4 50
Clementes Alexandrini Opera, Greek et Latin, folio	7 50
Walker's Account of the Sufferings of the Clergy during the Rebellion, folio	5
Dr. Andrew Willet's Synopsis Papismi, or General View of Papistry, folio	6
Soames' History of the English Reformation, 4 vols. 8vo	12
Archbishop Tillotson's Works, 3 vols. folio	10
Michælis' Introduction to the New Testament, by Marsh, 6 vols. 8vo	15
S. Bocharti Opera Omnia Philologiæ et Theologiæ, 3 vols. folio	18
Vitringa's Comment. in Isaiah, 2 vols. folio	15
Stanhope on the Epistles and Gospels of the Church, 4 vols. 8vo	6
Parr's Life of Archbishop Usher, folio	5
Dr. Ridley's Life of Bishop Ridley, (the Reformer) 4to	4 50
Bishop Hacket's Century of Sermons, folio, fine copy	7 50
Bishop Hopkins' Works, 4 vols. 8vo. calf	10
Southey's Book of the Church, Vindicea Ecc. Anglican, and Butler's Book of the Roman Catholic Church, 4 vols. 8vo. half calf	10
Bishop Hall's Works, edited by Pratt, 10 vols. 8vo	20

(*To be continued.*)
April 9.

PUBLISHED, AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
Depository, No. 20 John Street, New York.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,	$4 00
Prot Epis S S Books, No. 1, per hundred,	1 75
" " " 2, "	2 00
" " " 3, "	2 75
" " " 4, "	5 50
Questions on the S S Books, "	6 50
First Truths, "	3 00
Catechism No. 1, (Scripture Catechism,)	1 75
Catechism No. 2, (Catechism broken into short questions and answers,) "	
Catechism No. 3, (Catechism enlarged by Bish Hobart,) stiff covers,	12 50
Catechism No. 4, (by Cuming,) "	6 00
Lloyd's Catechism on the Evidences of the Bible, "	4 00
Church Catechism, "	1 50
Manual of Short Prayers for Children,	2 75
Duty to God, "	0 50
Church Primer, "	1 75
Sunday-school office of devotion, "	3 00
Sunday-school Psalms and Hymns,	8 00
Harmony of the Creeds, "	3 00
Questions on the Book of Common Prayer,	
Collects from the Prayer Book, "	3 00
Questions on the Collects, "	11 00
Catechism on the Collects, "	36 00
Epistles and Gospels from the Prayer Book,	10 00
Questions on the Epistles and Gospels, 2 parts,	11 00
Bible Companion, 2 vols., "	60 00
Quest. on St. Matthew, part 1, stiff covers,	12 50
" " " 2, "	12 50
" " " 3, "	12 50
" The Acts, 1, "	12 50
" " 2, "	12 50
" " 3, "	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library 71 vols. 18mo.—nett price 20 cents each.

The Juvenile Library, 6 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
John W. Mitchell, Treasurer, or
Daniel Dana, Jr., Agent.
Union Depository, 28 Ann st
New York, April 23, 1842.

THE CHURCHMAN,
EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"The united interests of the Gospel and the Church."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

Terms. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D.D. George M. Marsh,	Portsmouth, N.H.
Charles Stimpson, jun.	Boston, Mass.
Samuel R. Slack,	East Cambridge, "
Charles Burnett, jr.	Providence, R. I
David Le Favour,	Pawtucket, "
Joseph Wait,	Burlington Vt.
G. G Smith,	St. Albans, "
Rev. Josiah Perry,	Brandon, "
Frederick Sill,	Middletown, Con
Sidney Babcock,	New Haven, "
Jared Hurlbut,	Hartford, "
Joseph C. Sistare,	New London, "
W. C. Little, Esq.	Albany, N. Y.
A. A. Van Voorst,	Schenectady, "
Young & Hart,	Troy, "
Alexander Walsh, Esq.	Lansingburgh, "
David C. Neefus, P. O.	Hudson, "
William Purdy,	Newburgh, "
Thomas C. Miller,	Auburn, "
Isaiah Tiffany,	Utica, "
S. Barnard,	Buffalo, "
F. T. Parsons,	Goshen, "
J. F. Hutchinson, Esq. P. M.	Watertown, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
H. J. Terry, Esq.,	Newcastle, Del
D. Brunner,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C
Thomas R. Hampton,	Washington City, "
George Rowland, Esq.	Norfolk, Va
Joseph Gill,	Richmond, "
A. A. Brown, Esq.	Wilmington, N. C,
A. E. Miller,	Charleston, S. C
Rev. E. E. Ford,	Augusta, Ga.
Ruffin Smythe,	Randolph, Tenn
Solomon K. Grant,	Louisville, Ky
William Iucho,	Lexington, "
Arius Nye,	Marietta, Ohio.
Lewis Handerson,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill
P. E. Demill, Esq.	Jackson, Michigan.
David H. Armstrong,	St. Louis, Mo.
H. V. Raymond,	Mobile, Ala.
Brevoort Butler,	Natchez, Miss